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% दाठावंसो % THE DATHAVAMSA

(A history of the Tooth=relic of the Buddha)

EDITED AND TRANSLATED of Dhammakitti

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FELLOW,—ROYAL HISTORICAL SOCIETY;

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'THE SAUNDARANANDA-KAVYA, ETC., ETC.

together with

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A NOTE ON THE POSITION OF THE DATHAVAMSA IN THE HISTORY OF PALI LITERATURE

BY

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A note on the position of the Dathavamsa in the history of Pali Literature.

Gerson da Cunha, in his memoir on the history of the tooth-relic of Ceylon (Journal Bombay Branch R. A. S., XI. 1875, p. 115 sq.), begins his exhaustive treatment of this subject by saying: "The field hitherto explored of Sakyamuni's philosophy being already so extensive, it appears surprising that so interesting a subject as the Tooth-relic of Gautama Buddha, with its romantic wanderings and adventures, should so seldom be alluded to." These words may with equal force be applied to the treatment of our principal source of information on this relic, the Dathavamsa. to be wondered at that it has received so little attention among the workers in the field of Pali Buddhism. It is to be welcomed therefore that Dr. Bimala Charan Law has undertaken to give us a new translation and interpretation of this, it is true, late, yet not the worst child of Buddhist literature.

To inform the readers as to the position of the Dathavamsa in the history of Pali Literature, the following remarks may be sufficient, leaving the details of the subject to Dr. Law's gift of interpretation. The Lathavamsa is a quasi-religious historical record, written with the intention of edifying (Pasadasamvega-kara, as the introduction to the Mahavamsa says, where pasada means the spiritual satisfaction, samvega the holy thrill: always used with a view to inciting somebody's religious emotions), and at the same time giving an interesting story of the past. As history it is more wonderful, than accurate, and it bears a good many marks of the fairy tale. None the less, it would be unjust to deny it altogether the character of an historical record, as regards the merit in respect of which it ranks as high as the Mahavamsa and higher than the Dîpavamsa. In fact, all these three remarkable Sinhalese Epics have taken their subject from the same source, the ancient Mahaatthakatha, which was written in Sinhalese.

Tradition goes that the Dathavamsa (from Datha-dhatuvamsa), Sinhalese Daladāvamsa, is of unknown authorship, written formerly in Elu, the ancient language of the Sinhalese, about the year 310 A. D., and was translated into Pāli by the priest Dhammakitti Thera in the 13th century A. D. Turnour notes (JAS Bengal, Calcutta 1837, I. 856) that the Elu as it was in its original stage, was still extant in Ceylon in 1837. Dhammakitti says, he translated it into Pali, because the Mahavamsa says too little about the tooth, and the Sinhalese passage is too long and too difficult to understand: sadesa-bhāsāya kavīhi Sīhale katam pi vamsam Jīnadanta-dhātuyā niruttiyā Māgadhikāya vuddhiyā karomi Dīpantara-vāsinam api (I. 10). The Dāthāvamsa was translated into English by Sir Coomara Svamy in 1874 (review by Rhys Davids in Academy, September, 1874, p. 341). edition generally used now is the P. T. S. edition by Rhys Davids (Journal 1884), which rests on C. Svamy's edition in Sinhalese character and the edition published in Colombo in 1882 by Mīgamuwa Unnānsē.

Our interest in the Dāthāvamsa centres on several points. The work besides its historical value as an early document. of the Ecclesia Buddhica. is remarkable because it shows us Pali as a medium of Epic poetry. There are not many books of that character in the canon or post-canonical literature, and it is a pleasant change to see the venerable language of the Nikāyas put to a different, i. c. fluently poetical use. testifies also to the importance of this language and the favour it has found up to modern times. The character of Classical Pāli is well retained, although the Sanskrit education of its author has left its stamp on its style. We find (as in the contemporaneous Thupavamsa and Saddhammopāyana) the old vocabulary enriched by adapted Sanskrit words; single expressions are turned into long compounds (e. g. IV. 46) after the fashion of the Sanskrit Kāvva literature; old words and forms of expression have altogether vanished. Words which are decidedly late and may be styled Sanskritic Pali, appear in great numbers, of which I mention a few: antarāla (I. 52; III. 53), avadāta (III. 14, for Pali odata), amoda (V. 51), camupati (I. 4; cp. Mhvs. 10, 65; 23, 4), dhavala (II. 123; V. 26), nikasa (III. 87), nikhila (V. 40), nūtana (IV. 47), bhuvana (I. 40, 62), saroruha (III. 83). There are also the metaphorical expression for "cloud", ambuda, "water-giver" (cp. Sdhp. 270, 275), and other expressions taken from Sanskrit poetry. It would not surprise us if the Pali poem being a translation from the Sinhalese, a trace of the original Elu were to be found here and there in Pali words, which are otherwise difficult to explain (camu, and lancana, lanchana?). Dr. Law will enlighten us on this point as well. In spite of all that, however, it is

Pâli, and not bad Pâli at all. The wonderful descriptions (see esp. beginning of III and end of V) do justice to the author's genius and enable us to enjoy the record without being tired.

We owe Dr. Law thanks for having undertaken the translation which in more than one way supplies a want in our Pâli studies, and which contributes to the furthering of our interest in Pâli text, translation, and history alike.

London, \
July, 1924.

W. STEDE.

Introduction.

The Dāṭhāvaṃsa or the Dantadhātuvaṃsa means an account of the tooth-relic of the Buddha Gautama. Vaṃsa means chronicle, history, tradition, etc. Literally it means 'lineage'; 'dynasty' etc.

The Author. The work was written by Mahāthera Dhammakitti of the city of Pulatti. He was a disciple of Sāriputta, the author of the Sāratthadīpanī tīkā, Sāratthamanjusā tīkā, Ratanapancikā tīkā on the Candravyākarana and the Vinayasangraha. He was well-versed in Sanskrit, Magadhibhasa, tarkasastra (logic), vyākaraņa (grammar), kāvya (poetry) and agama (religious literature) etc. He was fortunate enough to secure the post of a rajaguru. Two Vamsas of the Pali Buddhist literature, the Sasanavamsa and the Gandhavamsa, tell us that it was he who composed the Dathavamsa (P. T. S. Ed. p. 34 and J. P. T. S. 1886, p. 62). We know from the Dāthāvamsa that originally it was written by the poets in the Sinhalese language and later on rendered into Magadhibhasa by Dhammakitti for the benefit of the people of the other countries at the request of Parakammo, the commander-in-chief of Ceylon, who placed Līlāvatī on the vacant throne of Ceylon. This Lilavati, later on, became the Queen of the King Parakramavahu of Ceylon (verses 4-10).

Date of composition. The Dāṭhāvaṃsa was written in the Buddha era 845 during the reign of King Kittisirimeghavaṇṇa of Ceylon. Kern says that it is also known as Dalaḍāvaṃsa composed about 310 A. D. It was translated into Pāli in A. D. 1200 under the name of the Dāṭhāvaṃsa (Manual of Indian Buddhism, p. 89).

Importance. The Dāṭhāvaṃsa is an important contribution to the history of Pāli-Buddhist literature. It is an historical record of the incidents connected with the tooth-relic of the Buddha. It is as important as the Mahāvaṃsa and the Dīpavaṃsa. The history of Ceylon would be incomplete without it.

Style. It is a good specimen of fine poetry. It contains Pāli and some debased Sinhalese words. Its vocabulary is rich. Kern rightly remarks that it belongs to the class of compendiums and contains repetitions of passages from more ancient works with more or less apocryphal additions. (Manual of Indian Buddhism, p. 9). In the first chapter, stanzas are written in jagatichanda. Sixty stanzas are written in vamsastha vritta and the last two in śragdharāvritta; in the second chapter, the stanzas are written in anustupachanda in pathyavaktra vritta and in mandākrāntavritta; in the third chapter the stanzas are written in triṣṭhupachanda in upajāta, indravajrā, upendravajrā and sikharinī vrittas; in the fourth chapter the stanzas are written in atiśakvarīchanda in mālinī, sāddulavikridīta

vrittas and in the last chapter the stanzas are written in śakvarīchanda in vasantatilaka and śragdharā vrittas.

Subject=matter. The Dāṭhāvaṃsa gives an account of the tooth relic of the Buddha which is said to have been brought to Ceylon by Dantakumāra, prince of Kalinga, from Dantapura, the capital of Kalinga. It consists of five chapters, a brief summary of which is given below.

Chapter I. While the Buddha Dipamkara was coming to the city of Rammavatī at the invitation of the people of the city, a hermit named Sumedha showed his devotion by laying himself down on the muddy road which the Buddha was to cross. The Buddha walked over his body with his disciples. Sumedha prayed to the Buddha Dipamkara that he might be a Buddha himself in future. Dīpamkara granted him the boon whereupon he set himself, in all earnestness, to fulfil the ten paramitas (perfections). The hermit was in heaven prior to his last birth. At the instance of the gods, he was reborn in Kapilavastu in the family of Suddhodana and in the womb of Mahāmāyā. As soon as he was reborn, he stood up, looked round and was worshipped by men and gods. He went seven steps northwards. He was named Siddhatthakumāra. Three palaces suitable for the three seasons of the year, were built for him. While going to the garden, he saw an old man, a diseased man, a dead man and a hermit. He then made up his mind to renounce the worldly life. With the help of the gods he left the

palace and reached the river Anoma and on the banks of this river, he cut off his hair and threw it upwards to the sky. Indra got the hair and built a caitya over it which is still known as Culamani Caitya. A potter brought a yellow robe, a beggar's bowl, etc., for him. He put on the yellow robe and left for Rajagaha. Thence he went to Uruvelā and made strenuous efforts for six years to acquire bodhi (enlightenment). In the evening of the full-moon day of Vaisakh, he went to the foot of the Bodhi-tree and sat on a seat made of straw and defeated Māra's army. watch of the night he acquired supreme knowledge. After the attainment of Bodhi, he spent a week, seated on the same seat at the foot of the Bo tree, enjoying the bliss of emancipation. He spent another week, looking at the Bodhi tree with steadfast eyes. other week was spent by him at a place called Ratanighara near the Bodhi tree, meditating upon paticcasamuppāda (dependent origination). He then went to the foot of the Ajapālanigrodha tree where he spent a week in meditation. He went to Mr calindanagabhavana where he was saved by the naga from hailstorm. He then visited the Rajayatana. Thence he started for Isipatanamigadava to preach his first sermon known as Dhammacakkapavattana but on the way two merchants, Tapussa and Bhalluka, offered him madhupindika (a kind of food prepared with honey and molasses). The Buddha placed them in two refuges. He then reached Isipatana on the full-moon day of the month of Aṣāṛ. He preached the Dham-macakkapavattana Sutta to the first band of five disciples headed by Aññakondañña.

Chapter II. The Buddha was thinking of doing good to the world. Nine months after his attainment of Bodhi, the Buddha made an aerial voyage to Lanka to fulfil his mission and descended on the garden named Mahānāgavana. Then he went to the meeting of the Yakkhas and terrified them by creating a storm, darkness and heavy rains. The yakkhas having been greatly troubled by these, came to the Buddha and asked for protection. In the midst of the meeting he sat down on a seat of leather but by his miraculous power he made the seat very hot and owing to the excessive heat radiating from the seat, the yakkhas became very much distressed and the leather expanded so as to cover the whole of the island of Lanka and the yakkhas gathered together on the coast, unable to bear the excessive heat. The Giridipa which was full of shady trees, was brought close to the island of Lanka by the Buddha and the yakkhas, to save themselves from the extreme heat, went into the Giridipa which was again set on its former site and thus the island of Lanka was rid of the yakkhas. As soon as the yakkhas left the island of Laika, he stopped his miracle and many a god came to the island and surrounded him. The Buddha preached to the devas dhamma and gave one of his hairs to god Sumana who built a caitya over it on the top of the Sumanakūta

Hill and worshipped it. Then the Buddha returned to Jetavana. Again he went to Lanka five years after his enlightenment and pacified the contest between Culodara and Mahodara for a jewelled throne. he came to the island of Lanka eight years after his enlightenment, being invited by a naga named Maniakkhika. The Buddha with five hundred disciples went to the house of Maniakkhika in Kalyānī. caitya built over the seat offered by Maniakkhika and used and left by the Buddha, was worshipped by the nāgas there. This caitya was named Kalyāņī Caitya. The Buddha then visited the Sumanakūta Hill and left his footprints there. Thence he went to Dīghavāpi where he sat in meditation for some time. Thence he visited the site of the Bodhi-tree at Anuradhapura where also he sat in meditation for sometime. Thence he visited the Thuparama and finished his work in Ceylon. He preached dhamma for forty-five years and obtained parinibbana on the full meon day of the month of Vaiśākha in the garden named Upavattana of the Malla kings near Kuśīnārā. In the first watch of the night of his parinibbana, he preached Dhamma to the Mallas, in the middle watch, he made Subhadda an arahat and in the last watch he instructed the bhikkhus to be ardent and strenuous. Early in the morning he rose up from meditation and passed away. miracles were seen after his parinibbana e. g. the earth quaked from end to end, celestial music was played, all trees became adorned with flowers, though it was

not the time for flowers to bloom. The body of the Buddha was wrapped up in new clothes and cotton, five hundred times. It was put into a golden pot, full of oil. A funeral pyre was prepared with scented wood such as sandal, twenty cubits in height, and the Malla chiefs put the oil—pot in the pyre. As Mahākassapa did not arrive, fire could not be kindled because it was desired by the gods that the Buddha's body must not be burnt before Mahākassapa had worshipped it. As soon as Mahākassapa came and worshipped the dead body of the Buddha, fire was kindled. The dead body was so completely burnt as to leave no ashes or charcoal. Only the bones of the Buddha of the colour of pearl and gold remained. On account of the Buddha's desire, the bones became separated excepting the four bones of the head, two collar-bones and teeth. Sarabhu, a disciple of Sāriputta, went to Mahiaigana in Ceylon taking with him one of the collar-bones of the Buddha and built a caitya. arahat named Khema took a left tooth relic of the Buddha and over the remaining bone relics, kings of eight countries began to quarrel. Dona settled the dispute and divided the bones equally among the kings of eight countries. The kings after having received the relics, took them to their respective kingdoms, built caityas over them and worshipped them. One tooth-relic was taken by Sakka and another by a naga king. A tooth-relic taken by Khema was given to Brahmadatta, king of Kalinga who built a caitya

over it and worshipped it. Brahmadatta's son, Kasirāja, succeeded his father and worshipped, like his dead father, the caitya built over the tooth relic of the Buddha. Kāsirājas son Sunanda succeeded him and did the same; Sunanda's son, Guhasiva, succeeded him to the throne and did the same. Guhasiya's minister who was a false believer, asked the king whether there was anything supernatural in the toothrelic of the Buddha which the king worshipped and for which valuable offerings were given by him. king then narrated the various qualities of the toothrelic which showed miracles when prayed for. minister gave up his false belief and became a follower of the Buddha. The heretics seeing this, became very much dissatisfied. Guhasīva ordered all the niganthas to be driven out of the kingdom. The niganthas went to King Pandu of Pataliputta, who was then a very powerful king of Jambudipa. They complained to Pandu that King Guhasīva being a king subordinate to him (Pandu) worshipped the bone of a dead person (that is the Buddha's relic) without worshipping Brahmā, Sīva and others whom he (Pandu) worshipped and they further complained that Guhasīva ridiculed the deities worshipped by him (Panda). Hearing this the King Pandu grew angry and sent one of his subordinate kings called Cittayana with a four-fold army to arrest and bring Guhasīva with the tooth relic. Cittayana informed Guhasiva of his mission and Guhasīva welcomed him cordially, showed

him the tooth relic of the Buddha and narrated to him the virtues possessed by it. Cittayāna became very much pleased with him and became a follower of the Buddha.

Chapter III. Cittayana then informed Guhasīva of the order of King Pandu. Guhasīva with the toothrelic on his head, followed by a large number of followers with valuable presents for King Pandu, went to Pātaliputta. The Niganthas requested King Pandu not to offer any seat to Guhasīva and they also requested him to set fire to the tooth-relic. A big pit of burning charcoal was dug by the king's command and the heretics after taking away the tooth-relic, threw it into the fire. As soon as it came in contact with fire, fire became as cool as the winter breeze and a lotus blossomed in the fire and in midst of the lotus, the toothrelic was placed. Seeing this wonder, many heretics gave up false belief but the king himself being a falsebeliever for a long time, could not give up false belief and ordered the tooth-relic to be destroyed by stone, which found its place in the sky. The niganthas asked the king not to attach great importance to the miracles as they were not unprecedented. The tooth-relic was put in a casket and the niganthas were asked to take it out and threw it away but none could do so. The king declared that he who would be able to take out the tooth-relic, would be rewarded. Anathapindika's great grandson recollecting the virtues of the Buddha and the deeds done by his great grandfatner for the

Buddha, was very much pleased to know of the declaration and went to take the tooth relic out of the casket. He praised the tooth-relic much and then the tooth-relic rose up to the sky and then came down to rest on the head of the great grandson of Anathapindika. The niganthas told King Pandu that due to the influence of Anathapindika's great grandson, the tooth-relic could rise up to the sky and come down to rest on the head of the great grandson. The niganthas denied the influence of the tooth-relic which displayed various miracles according to the desire of of Anathapindika's great grandson. The tooth-relic was thrown into a moat. Cittayana advised the king that he should follow Dhamma of the Buddha because by worshipping the tooth-relic, Bimbisara and other kings attained nirvana. Thus advised he gave up false belief and brought the tooth-relic with great pomp, King Guhasīva was cordially received by King Pandu and both of them did many meritorious deeds.

Chapter IV. A king named Khīradhāra came to fight with Paṇḍu who became victorious. Paṇḍu after re-establishing peace in his kingdom, sent back Guhasīva with Buddha's tooth relic to Kalinga. Dantakumāra, son of the king of Ujjain, came to Kalinga to worship the tooth-relic. Guhasīva cordially welcomed him and became pleased to hear the qualities of Dantakumāra and afterwards gave his daughter in marriage to Dantakumāra. After the defeat of Khīradhāra, his sons and nephews came to Malayavana, a

town near Cantapura, to take away the tooth-relic by force. Fully realising the danger, Guhasīva asked his son-in-law and daughter to go to Ceylon with the tooth-relic. As the king of Ceylon and his subjects were faithful to the Buddha, he thought Ceylon would be the best and safest place for the relic. At this time, Mahāsena, a friend of Guhasīva, was the king of Ceylon. The son-in-law and the daughter with the relic sailed by a merchant ship from the port of Tāmbralipti. The ship reached Ceylon safely with the relic.

Chapter V. Dantakumāra and his wife with the relic went to a village near the eastern gate of Anuradhapura in the ninth year of the reign of Kittisirimegha, son of Mahādisena. Dantakumāta met an arahat and informed him of the tooth relic which he brought to Ceylon for its safety. The arahat after hearing this, went to the king and informed him of the matter. Mahadisena, the preceding king of Ceylon was a friend of Guhasīva, king of Kalinga who did not know that Mahadisena had died and his son, Kittisirimegha was on the throne of Ceylon. Dantakumāra and his wife became very much grieved to know that Mahādisena was no more and his son Kittisirimegha had succeeded him the throne. The king of Ceylon after learning from the arabat that the tooth-relic was brought to Ceylon for its safety by Danktaumāra and his wife, became very much pleased. The king and the queen of Ceylon went bare-

footed to Meghagirivihāra, residence of the arahat, to receive the relic. They brought the relic to the palace and placed it on the throne with great devotion. The citizens of Ceylon, the bhikkhus well-versed in the Tripitakas and the arahats, came to worship it. The king knew that the colour of the relic was as white as the morning star. But finding it not to be so when it was taken out of the casket, suspicion arose in the mind of the king, but his suspicion was soon removed when the relic displayed several miracles. The king built a special temple and kept it there. All the Sinhalese monks and householders assembled at Anuradhapura to worship the tooth relic. At this time a question arose as to the section of the monks to whom the tooth-relic would be entrusted for its safety and management. The king decided that the tooth relic would select its own abode. The tooth relic placed on a fully decorated elephant was taken round the city and was brought to the place where the thera Mahinda preached his first sermon after reaching Ceylon. The king of Ceylon ruled that the relic would be taken round the city once in a year in spring. The temple where it was kept, was extended at the cost of nine lacs. After the death of Kittisirimegha, his successors such as Buddhadāsa worshipped it with devotion and protected it.

Concluding remarks. I have consulted the P. T. S. edition of the I)āthāvaṃsa (J. P. T. S. 1884,

pp. 109-151) and the two Sinhalese editions (Editions by Asabha Tissa Terunnanse and by Sīlalankara) of the same in editing my own text. Different readings are given in the body of the text. I am told that the Dāthāvamsa has already been translated into English by Mutu Coomarswami, and published by Messrs. Trubner & Co., London, but I regret to say that when I searched for a copy of the book, I was informed that it was long out of print. A French version of this work also appeared in Paris in 1884 under the name "Le Dāthāvanca; on, Histoire de la dent relique du Buddha Gotama: poème épique pāli de Dhamma-In translating the text I have tried to be as kitti." literal as possible and I have given necessary notes on the important terms of the text.

CALCUTTA, 24, Sukeas Street, July, 1924.

BIMALACHARAN LAW.

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दाठावंसो

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

पठमो परिच्छेदो।

विसारदं वादपथातिवत्तिनं तिलोकपञ्जोतपसम्हसाहिनं । असेसञेयावरणप्यहायिनं नमामि सत्थारमनन्तगोचरं ॥१॥ तिलोकनाथप्पभवं भयापहं विसुद्धविज्ञाचरसेहि सेवितं । पपञ्चसञ्जोजनबन्धनिखदं नमामि धम्मं निपुणं सुदुइसं ॥२॥ पसादमत्तेन पियत्थ पाणिनो फुसन्ति दुक्खक्त्यमच्युतं पदं। तमाहुनेय्यं सुसमाहितिन्द्रियं नमामि सङ्घं सुनिराजसावकं ॥३॥ विभूसयं काळकन।गरन्त्रयं परकमो कारुणिको चमूपति । गवेसमानो जिनसासनस्स यो विरूक्तिहमत्यश्च जनस्यपत्थयं॥४॥ सुधामयुखामलपण्डवंसजं विरूळ्हसद्धं मुनिराजसासने । पियंवदं नीतिपथानुवात्तिनं सदा पजानं जनिकं व मातरं ॥४॥ पियं परकन्ति भुजस्स राजिनो महेसिमच्चु नत्वुद्धिसम्पदं । विधाय लीलावतिमिच्छितत्थदं असेमलङ्कातलरञ्जन्विखयं ॥६॥ कुमारमाराधित-साधुमन्तिनं महाद्यं पएडुनरिन्द् वंसजं (वंसं)। विधाय सद्धं मधुरिन्दनामकं सुसिक्खितं पात्रचने कलासु च ॥७॥ निरन्दसुञ्जं सुचिरन्ति-सीहलं इतिष्पतीतं अयसं अपानुदि । चिरं पणीतेन च चीवरादिना सुसञ्जते संयमिनो ऋतप्पयि ॥=॥ चिरिद्ठितं पावचनस्स इच्छता कतञ्जुना विक्रमबुद्धिसालिना। सतीमता चन्दिमबन्धुकित्तिना सगारवं तेने'भियाचितो अहं ॥ ह॥

सदेसभासाय कवीहि सीहले कतम्पि वंसं जिनदन्तधातुया । निरुत्तिया मागधिकाय बुद्धिया करोमि दीपन्तरवासिनं ऋपि ॥०१॥ जिनो यमिद्धे अमरव्हये पुरे कदाचि हुत्वान सुमेधनामको । सवेदवेदङ्गविभागकोविदो महद्भेन विष्यकुलम्हि मानवो ॥११॥ त्रहं हि जातिव्यसनेन पीळितो जराभिभूतो मरगान त्रोत्थटो। सिवं पदं जातिजरादिनिस्सटं गवेस्सयिस्सं ति रहो विचिन्तिय॥१२ अनेकसङ्खं धनधञ्जसम्पदं पतिट्ठपेत्वा कपगोसु दुचजं। त्र्यनप्पके पेमभरानुबन्धिनो विहाय मित्ते च सुते च बन्धवे ॥१३॥ पदाय कामे निखिले मनोरमे धरामिनिक्खम्म हिमाचलन्तिके। महीधरं धम्मिकनामविस्सुतं उपेच नानातरुराजिभूसितं ॥१४॥ मनोनुकूले सुरराजिनिम्मते असम्मिगानं अगतिम्हि अस्समे । निवत्थचीरो अजिनिक्खंप वहं जटाधरो तापसवेसमग्गहि ॥१५॥ सुसञ्जतत्तो परिमारितिनिद्रैयो फलाफलादीहि पवत्तयं ततुं। गतो अभिञ्ञासु च पारिमं वसी तिहं समापत्तिसुखं अविन्दि सो१६ सुसजिते रम्मपुराधिवासिना महाजनेनत्तमनेन अञ्जसे । पथप्पदेसे अभियन्तमत्तनो अनिद्ठिते येव सुमेधतापसो ॥१७॥ त्रगाधनेयोदधिपारदस्सिनं भवन्तगुं निब्बनथं विनायकं । अनेक्सीनासवलक्ख सेवितं कदाचि दीपङ्करबुद्धमदस ॥१८॥ ततो ससङ्घस तिलोकभनुनो परिचिजित्वान तनुम्यि जीवितं । पसारियत्वान जटाजिनादिकं विधाय सेतुं तनुभेवपञ्चले ॥१६॥ अनकमित्वा कललं महादयो समिक्खुको गच्छतु पिट्ठिया इति । अधिट्ठहित्वान निपन्नको तिहं अनाथमेतं तिभवं समेखिय।।२०।।

१. परिवारितिन्द्रियो।

दयाय सञ्जोदितमानसो जने भवएणवा उद्धरितुं दुखिहते त्रकासि सम्बोधिपदस्स पत्तिया महाभिनीहारमुद्ग्गविकसो॥२१॥ अथो विदित्वा वसिनो तमासयं अदासि सो व्याकरणं महाप्रनी। ततो पुरं तंहि तथागते गते सयं वसी सम्मासि पारमीगुणे ॥२२॥ ततो च कप्पानमलीनविकमो असिक्विये सो चतुरो सलक्खके। तिहं तिहं जातिसु बोघिपाचने विसुद्धसम्भारगुणे अपूरिय ॥२३॥ अथामिजातो तुसिते महायसो विसुद्धसम्बोधिपदोपलद्धिया । उदिक्खमानो समयं दयाधनो चिरं विभूतिमनुभोसि सब्बसो ॥२४॥ सहस्ससङ्खादसचकवाळतो समागतानेक सुराधिपादिहि उदग्गुदग्गेहि जिनन्तपत्तिया सगारवं सो अभिगम्म याचितो ॥२५॥ ततो चिवत्वा किपलव्हेय पुरे सदा सतो सक्यकुलेककेतुनो । त्रहोसि सुद्धोदनभूमिमचुनो महादिमायाय महेसिया सुतो ।।२६॥ विजातमत्त्रोव वसुन्धराय सो पतिट्टहित्वान दिसा विलोकिय । तदा अहेसुं विवटङ्गना दिसा अपूज्युं तत्थ च देवमानुसा ॥२७॥ अधारयुं त्रातपवारणादिकं अदिस्समानाव नभिः देवता । पदानि सो सत्त च उत्तरामुखो उपेच निच्छारिय वाचमासिभारदा। यथत्थ सिद्धत्थकुमारनामको महब्बलो योब्बनहारि विग्नहो । उतुत्तयानुच्छविकेसु तीसु सो'नुभोसि पासादवरेसु सम्वदं ॥२६॥ कदाचि उय्यानपथे जराहतं तथातुरं कालकतं च संपर्मि । कमेन दिस्त्रान विरत्तमानसो भवेसु सो पब्बजितुं ऋकामयि।।३०॥ सपुष्फदीपादिकरेहि रत्तियं पुरक्वतो सो तिदिवाधिवासिहि । सछनको कन्थकवाजियानतो ततो महाकारुणिको'भिनिक्खमि॥३१ कमेन पत्वान अनोममापगं सुधोतमुत्ताफलहारिसेकते पतिद्ठीहत्वा वरमोळिबन्धनं सितासिल्नं गगने सम्रक्खिप ॥३२॥

पटिग्गहेत्वा तिदसानमिस्सरो सुवएणचङ्गोतवरेन तं तदा । तियोजनं नीलमिश्मिह चेतियं अकासि चूळामिश्मित्तनो पुरे ॥३३॥ ततो घटीकारसरोजयोनिना समाहटं धाराय चीवरादिकं । त्रयो सकं वत्थयुगं नभत्थले पसत्थवेसग्गहणो सम्रुक्खिपा।३४॥ पटिग्गहेत्वान तमम्बुजासनो महिद्धिको भत्तिभरेन चोदितो। सके भवे द्वादसयोजनं ऋका मणीहि नीलादिहि दुस्सचेतियं॥३५॥ सुसञ्जतत्तो सातिमा जितिन्द्रियो विनीतवेसो रसगेधवञ्जितो। छ हायनानेव अनोमिवकमो महापधानं पदिहत्थ दुकरं ॥३६॥ विसाखमासस्सथ पुग्णमासियं उपेच मूलं सहजाय गोधिया। तिगासने चुद्दसहत्थसम्मिते त्र्यधिद्ठहित्वा विरियं निप्तर्जिसो॥३७॥ अवत्थरिंत वसुधं च अम्बरं विरूपवेसग्गहर्णेन भींसनं । पकम्पयन्तो सधराधरं महिं जिनो पदोसे'जिनि मारवाहिनिं॥३८॥ सुरासुरत्रह्मग्येहि सजिते जगत्तये पुष्फमयग्विकादिना । पवत्तमाने सुरदुन्दुभिस्सरे ऋबुज्भि बोधि रजनीपरिक्खये॥३६॥ तदा पकाम्पिस ससेलकानना सहस्स सङ्घा दसलोकधातुया । अगब्दि सो लोगापयोधि सार्दुर्तमहावभासो अवनेसु पत्थरि ॥४०॥ लभिसु अन्धा विमले विलोचने सुणिसु सद्दे बिधरापि जातिया । ल्पिस मूगा वचनेन वग्गुना चरिस खेलं पदसा व पङ्जला ॥४१॥ भविंसु खुजा उजुसोम्मविग्महा सिखीपि निब्बापि त्रत्रीचि-त्रादिसु। त्रपागम्रं बन्धनतोपि जन्तवो खुदादिकं पेतभवा त्रपक्ति ॥४२॥ सभिंसु रोगव्यसनानि पाणिनं भयं तिरच्छानगते न पीळाये। जना ऋहेसुं सखिला पियंवदा पवत्तयुं कोश्चनदं मतङ्गजा ॥४३॥

१ निसज्ज B. २ सधुतं।

हया च हेसिंसु पहट्ठमानसा निदंसु सब्बा सयमेव दुन्दुभि। रविसुं देहाभरणानि पाणिनं दिसापसीदिंसु समा समन्तते॥४४॥ पवायि मन्दो सुख-सीत मारुतो पवस्सि मेघोपि अकालसम्भवो। जहिंसु त्राकासगतिं विहङ्गमा महिं सम्रुंब्भिज जलं सम्रुट्ठहि॥४४॥ श्रसन्दमाना व ठिता सवन्तियो नभे विरोचिसुं श्रमेसजोतियो । भवा ऋहेसुं विवटा समन्ततो जनस्स नासुं वचनुपपत्तियो ॥४६॥ समेक्खतं नावरणा नगादयो पवायि गन्धो अपि दिब्बसम्मतो। दुमा अहेसुं फलपुष्फधारिनो अहोसि छन्नो कमलेहि अएग्वो॥४०॥ थलेसु तोयेसुच पुष्फमानका विचित्तपुष्फा विकसिंसु सन्वथा। निरन्तरं पुष्फसुगन्धवुट्ठिया ब्रहोसि सब्बं वसुधम्बरन्तरं ।।४⊏।। निसज पल्लक्कवरे तर्हि जिनो सुखं समापत्ति-विहार सम्भवं । ततो ऽनुभोन्तो सुचिराभिपत्थितं दिनानि सत्तेव अतिकमापिय॥४६ सम्रुप्पतित्वा गगनङ्गणं ततो पदस्सयित्वा यमकं महामुनि । स पाटिहीरं तिदिवाधिवासिनं जिनत्तने संसिधतं निराकरि ॥४०॥ त्रथो तरित्वान जयासनस्स सो ठितो व पुब्बुत्तरक्रण्णानिस्सितो। दिनानि सत्तानिमिसेन चक्खुना तमासनं बोधितरुं च पूजयी॥५१ श्रथन्तराळे मिराचङ्कमे जिनो ठितप्पदेसस्स च श्रासनस्स च। महारहे देववराभिनिभ्मिते दिनानि सत्तेव अकासि चङ्कमं ॥ ३२॥ ततो दिसायं त्रपराय बोधिया उपाविसित्वा रतनालये जिनो। समन्तपट्ठाननयं विचिन्तयं दिनानि सत्तेव स वीतिमानिय॥४३॥ विनिग्गतो सत्थुसरीरतो तदा जुतिप्पबन्धो पटिबन्धविजतो। पमागासुञ्जासु च लोकधातुसु समन्ततो उद्गमधो च पत्थरि ॥५४॥ वटस्स मूले अजपालसञ्जिनो सुखं फुसन्तो पविवेकसम्भवं। विनायको सत्त विहासि वासरे अनन्तदस्सी सुरराजपूजितो ॥५४॥

विहासि मूले ग्रचलिन्दसाखिनो निसञ्ज भोगाविलमिन्दरोदरे। विकिएग्-पुष्फे मुचलिन्द्भोगिनो सुमाधिना वासरसत्तकं जिनो ५६ दुमे पि राजायतने समाधिना विहासि रत्तिन्दिवसत्तकं मुनि। सहस्सनेचो अथ दन्तपोणकं मुखोदकश्चापि अदासि सत्थुनो।।५०।। महाराजवरेहि आभतं सिलामयं पत्तचतुक्कमेककं विधाय मन्थं मधुपिषिडकं तिहं पिटग्गहेत्वान स वाणिजाहटं॥४८॥ कतन्निकचो सरगासु ते उमो पतिट्ठपेत्वान तपस्यु भल्लुके । अदासि तेसं अभिपूजितुं सकं परामसित्वान सिरं सिरोरुहे ॥५८॥ वटस्स मूले अजपालसञ्जिनी सहम्पतित्रक्षवरेन याचितो । जनस्स कातुं वरधम्मसङ्गहं अगन्छि बाराणसिने ककोम्रुनि ॥६०॥ गन्त्वा सो धम्मराजा वनमिसिपतनं सञ्जतानं निकेतं । पल्लङ्कासिं निसिन्नों तहिमत्रचालितद्ठानसम्पर्धदेतिम्ह । त्रासाळहे पुरागमायं सितरुविरुचिया जोतिते चक्कताळे देवब्रह्मादिकानं दुरितमलहरं वत्तयी धम्मचकं ॥६१॥ सुत्वा सद्धम्ममग्गं तिसुवनकुहरा भोगवित्यारिकं तं त्रञ्जाकोएडञ्जनामद्विजमुनिपमुख²ट्ठारस ब्र**झ होटी** । अञ्जातुं मग्गधम्मं परिमितरहिते चक्कराळे उळारो त्रोभासी पातुभूतो सपदि बहुविधं त्रासि अन्छेरकं च ॥६२॥ पठमो पांग्चहेदो ॥१॥

दुतियो परिच्छेदो ।

ततो पत्थाय सो सत्था विनेन्तो देवमानुसे । बोधितो फुस्समासम्हि नवमे पुराणमासियं ॥१॥

१. विस्थारितं B.

लङ्कमागम्म गङ्गाय तीरे योजनवित्थते । महानागवनुय्याने त्रायामेन तियोजने ॥२॥ यक्खानं समितिं गन्त्वा ठत्वान गगने तिहं। वातन्धकारबुद्ठीहि कत्वा यक्खे भयदिते ॥३॥ लद्धा भयेहि यक्लेहि तेहि दिनाय भूमिया। चम्मखर्णं पसारेत्वा निसीदित्वान तङ्खेणे ॥४॥ चम्मखराडं पदित्तिगा जालमालासमाकुलं। इद्धिया वड्ढियित्वान याव सिन्धुं समन्ततो ॥४॥ जवेन सिन्धुवेलाय रासिभूते निसाचरे। गिरिदीपमिधानेत्वा पटिद्ठापेसि ते तहिं ॥६॥ देसयित्वा जिनोधम्मं तदादेवसमागमे। बहुनं पाणकोटीनं धम्माभिसम् अका ॥७॥ महासुमनदेवस्स सेले सुमनकूटके। दत्वा नमस्सितुं केसे अगा जेतवनं जिनो ॥=॥ पतिद्ठपेत्वा ते सत्थु निसिन्नासनभूभिया (भूभियं) । इन्दनीलमयं थूपं करित्वा सो अपूजिय ॥ ।।।। निस्साय मणिपल्लङ्कं पब्बतएणववासिनो । दिस्ता युद्धत्थिके नागे चूळोदरमहोदरे ॥१०॥ बोधितो पश्चमे वस्से चित्तमासे महामुनि । उपोसथे काळपक्खे नागदीपमुपागिम ॥११॥ तदा सामिद्धि सुमनो देवो जेतवने ठितं। अत्तनो भवनं येव राजायतनपादपं ॥१२॥ इन्दनीलिइकूटं व गहेत्वा तुद्ठमानसो ।

धारियत्वा सहागिञ्छ छत्तं कत्वान सत्थुनो ॥१३॥ उभिन्नं नागराजूनं वत्तमाने महाहवे । निसिन्नो गगने नाथो मापयित्थ महातमं ॥१४॥ त्रालोकं दस्सयित्वाथ त्रस्तासत्वान भोगिनो । सामग्गि करणं धम्मं अभासि पुरिसासमो ॥१५॥ असीतिकोटियो नागा अचलम्बुधिवासिनो । पतिट्ठीहंसु मुदिता सीलेसु सरगेसु च ॥१६॥ दत्वान मागिपल्लङ्कं सत्थुनो भुजगाधिपा । तत्थासीनं महावीरं अन्नपानेहि तप्पयुं ॥१७॥ पतिट्ठपेत्वा सो तत्थ राजायतनपादपं। पल्लङ्कं तश्च नागानं ग्रदासि त्र्यमिपूजितुं ॥१८॥ बोधितो अट्ठमे वस्से वेसाखे पुरागमासियं। मिण्यिक्विकनामेन नागिन्देन निमन्तितो ॥१६॥ नागराजस्स तस्सेव भवनं साधुसज्जितं । कल्याणियं पञ्चभिक्खुसतेहि सह आगमि।।२०॥ कल्यागिचेतियद्ठाने कते रतन मगडपे। महारहन्हि पल्लङ्के उपाविसि नरासमो ॥२१॥ दिव्वेहि खज्जभोजेहि सप्तक्षं लोकनायकं । सन्तप्पेसि फीणन्दोसो भुजगेहि (भुजङ्गेहि) पुरवखतो ॥२२॥ देसियत्वान सद्धमं सग्गमोक्खसुखावहं । सो सत्था सुमने क्टे दस्सेसि पदलाञ्छनं ॥२३॥ ततो पञ्चतपादम्हि ससङ्घो सो विनायको । दिवाविहारं कत्वान दीघवापिग्रुपागमि ॥२४॥ १. दीघवापि. M.

थूपट्ठाने तहिं बुद्धो ससङ्घो'भिनिसीदिय। समापत्तिसमुब्भृतं त्रविन्दि त्रसमं सुखं ॥२५॥ महाबोधितरुद्ठाने समाधि अप्पर्या जिनो । महाथूपप्पदेसे च विहरित्थ समाधिना ॥२६॥ थूपारामम्हि थूपस्स ठाने भानसुलेन सो । सभिक्खुसङ्घो सम्बुद्धो ग्रुहुत्तं वीतिनामयि ॥२७॥ सिलाधूपप्पदेसम्हि ठन्वा कालविद् मुनि । देवे समनुसासार्वां ततो जेतवनं अगा ॥२८॥ अगिद्धो लाभसकारे असर्व्हं अवमाननं । सहन्तो केवलं सञ्बलोकनित्थरणित्थको ॥२६॥ संवच्छरानि ठत्वान चत्ताळीसं च पश्च च। देसियत्वान मुत्तादिं नवङ्गं सत्थुसासनं ॥३०॥ तारेत्वा भवकान्तारा जने सङ्ख्यातिवित्तनो। बुद्धिकचानि सब्बानि निट्ठापेत्वान चक्खुमा ॥३१॥ कुसीनारापुरे रञ्जं मल्लानं उपवत्तने । सालवनम्हि यमकसालरुक्खानमन्तरे ॥३२॥ महारहे सुपञ्जत्ते मञ्जे उत्तरसीसकं। निपन्नोसीह सेय्याय वेसाखे पुराणमासियं ॥३३॥ देसित्वा पठमे यामे मल्लानं धम्ममुत्तमं । सुभद्दं मिन्भिमे यामे पापेत्वा त्रमतं पदं ॥३४॥ भिक्ख् पच्छिमयामम्हि धम्मक्खन्धे असेसके। सङ्गयह त्रोवदित्वान ऋष्पमाद्पदेनच ॥३५॥ पच्चुससमये कानसमापत्तिविहारतो । १ Other reading समनुसासेत्वा.

उट्ठायपरिनिब्यायि सेसोपाँधिविवाजितो ॥३६॥ महीकम्पादयो आसुं तदा अच्छरियावहा। पूजा विसेसा वित्तंसु देवमानुसका बहू ॥३७॥ परिनिब्बाणसुत्तन्ते बुत्तानुक्तमतो पन । पूजाविसेसो विञ्जेयो इच्छन्तेहि असेसतो ॥३८॥ श्रहतेहि च वत्थेहि वेठेत्वा पठमं जिनं । वेठियत्वान कपा(प्पा)स पिचुना विहतेन च ॥३६॥ एवं पश्चसतक्खत्तुं वेठियत्वान साधुकं। पिक्लिपत्वा सुवराणाय तेलपुराणाय दोणियं ।।४०॥ वीसं हत्थसतुब्वेधं गन्धदारूहि सङ्कतं । अ।रोपयिंसु चितकं मल्लानं पग्रुखा तदा ॥४१॥ महाकस्सपथेरेन धम्मराजे अवन्दिते ! चितकं माजालित्था ति देवाधिद्ठानतो पन ॥४२॥ पाम।क्खा मल्लराजनं वायमन्ता पनेकधा । चितकं तं न सर्विखसु गाहापेतुं हुतासनं ॥४३॥ महाकस्सपथेरेन अधिद्ठानेन अत्तनो । वद्ठादीनि महादोणि चितकं च महारहं ॥४४॥ द्विधाकत्वान निक्खम्म सकसीसे पतिदिठता । वन्दिता सत्थुनो पादा यथाठाने पतिदिठता ॥४५॥ ततो देवानुभावेन पञ्जलित्थ चित्तानलो । नमासे सत्थुदेहस्स दड्ढस्सासि न छारिका ॥४६॥ धातुयो अवसिस्सिसु मुत्तामा कञ्चनप्पमा। अधिद्ठानेन बुद्धस्स विष्पिकराणा अनेकघा ॥४७॥

१ Other reading से सोपधिº. २. दोशिया।

उपहीसं अक्खका दे च चतस्सी दन्तधातुयो । इचेता (ते) धातुयो सत्त विप्पाकिषणा न सत्थुनो ॥४८॥ त्राकासतो पतित्वापि उग्गन्तापि महीतला । समन्ता जलधारायो निब्बापेसुं चितानलं ॥४६॥ थेरस्स सारिपुत्तस्स अन्तेवासी महिद्धिको। सरस्रनामको थेरो पभित्रपटिसम्बिधो ॥५०॥ गीवाधातुं गहेत्वान चिततो महियङ्गने । पतिद्ठापेत्वा थूपम्हि अका कञ्चुकचेतियं ॥५१॥ खमव्हयो कारुणिको खी पसंयोजनो मुनि। चितकातो ततोवामदाठाधातुं समग्गहि ॥५२॥ अट्ठनं अथ राजृनं धातु अत्थाय सत्थुनो। उपनं विगाहं दोगो समत्वान द्विज्तमो ॥५३॥ कत्वान अद्ठकोद्ठासे भाजेत्वा सेसधातुयो। **अदासि अट्ठराजूनं तं तं नगरवासिनं ।।५४॥** इट्ठतुट्ठा गहेत्वान धातुयो ता नराधिपा। गन्त्वा सके सके रट्ठे चेतियानि अकारयुं ॥५५॥ एका दाठा सुरिन्देन एका गन्धारवासिहि । एका भुजङ्गराज्हि त्रासि सकतपूजिता ॥५६॥ दन्त धातुं ततो खेमो अत्तना गहितं अदा। दन्तपूरे कलिङ्गस्स ब्रह्मदत्तस्स राजिनो ॥५७॥ देसियत्वान सो धम्मं भेत्वा सब्बा (ब्ब) कुदिदिठयो। राजानं तं पसादेसि अग्गम्हिरतनत्त्रये ॥४८॥ अज्भोगाळ्हो मुनिन्दस्स धम्मामतमहएण्वं। सोनरिन्दो पवाहेसि मलं मच्छरियादिकं ॥४६॥

पावस्सको यथा मेघो नानारतनवस्सतो । दाळिदियनिदाघं सो निब्बापीस नरुत्तमो ॥६०॥ सुवर्णखचितालम्ब मुत्ताजालेहि सोभितं। कूटागारसताकिएणं तरुणादि चसिन्नमं ॥६१॥ नानारतनसोभाय दुद्दिक्खं चक्खुमूसनं। यानं सम्मापवम्मस्स पसादातिसयावहं ॥६२॥ कारियत्वान सो राजा दाठाधात निवेसनं। धातुपीठं च तत्थेव कारेत्वारतनुञ्जलं ॥६३॥ तिहं समप्पयित्वान दाठा घातुंमहेसिनो । पूजावत्थृहि पूजेसि रत्तिन्दिवमतन्दितो ॥६४॥ इति सो सिश्चिनित्वान पुञ्जसम्भारसम्पदं । चजित्वा मानुसं देहं सम्मकायमलङ्करि ॥६४॥ अनुजातो ततो तस्स कासिराअव्हयो सुतो । रज्जं लद्धा अमचानं सोकसल्लमपानुदि ॥६६॥ पुष्फगन्धादिना दन्तं-धातुं तमभिपूजिय । निचं मगिप्पदीपेहि जोतयि घातुमन्दिरं ॥६७॥ इचेवमादिं सो राजा कत्वाकुसल सश्चयं। जहित्वान निजं देहं देविन्दपुरमज्मा।।१८॥ सुनन्दो नाम राजिन्दो त्रानन्दजननो सतं। तस्स'त्रजो ततो अ।सि बुद्धसासननामको ।। ६८ ॥ सम्मानेत्वान सो दन्तधातुं जेय्यन्तदस्सिनो । महता भत्तियागेन अगादवसहव्यतं ॥ ७० ॥ ततो परं च अञ्जेपि बहवो वसुधाधिपा। दन्तधातुं मुनिन्दस्स कमेन अभिवृज्युं ॥ ७१ ॥

गुहसीव'व्हेयाराजा दुरतिकमसासनो । ततो रजिसिरिं पत्वा अनुगिरिह महाजनं ॥ ७२ ॥ सपरत्थानभिञ्जेसो लाभासकारलोलुपे। मायाविनो अविजन्धे निगन्थे सम्रुपद्ठिह ॥ ७३ ॥ वस्सारत्ते यथा चन्दो मोहक्खन्धने त्रावटो। नासिक्ख गुणरंसीहि जलितुं सो नरासभो ॥ ७४ ॥ धम्ममग्गा अपेते पि पविट्ठे दिद्ठिकाननं । तसिं साधुपथं ऋञ्जे नातिवत्तिसु पाशिनो ॥ ७५ ॥ हेमतोरणमालाहि धजेहि कदलीहि च। पुष्फिग्चियेहि'नेकेहि सज्जेत्वा नागरा पुरं ॥ ७६ ॥ मङ्गलत्थुतिघोसोहि नचगीतादिकेहि च । हेमरूषिय पुष्केहि गन्धचुएणादिकेहि च ॥ ७७ ॥ पूजेन्ता मुनिराजस्स दाठाधातुं कुदाचनं । श्रकंसु एकनिग्घोसं संवद्दम्बुधिसन्निमं ॥ ७८ ॥ उग्घाटेत्वा नरिन्दोसो पासादे सीहपञ्जरं। पस्सन्तो जनमद्दक्षि पूजाविधिपरायणं ॥ ७६ ॥ श्रथामबसभामज्भे राजाविम्हितमानसो । कोत्हलाकुलो हुत्वा इदं वचनमत्रवी ॥ ८०॥ अञ्छेरकं किमेतन्तु कीदिसं पाटिहारियं। ममेतं नगरं कसा छणनिस्तितकं इति ॥ ८१ ॥ ततो अमचो आचिक्ति मेथावी बुद्धमामको। राजिनो तस्य सम्बुद्धानुभावमविजानतो॥ ८२ ॥ सब्बाभिश्चस्स बुद्धस्स तएहासङ्खयदस्सिनो ।

एसाधातु भहाराज खेमत्थेरेन आहटा ॥ ८३॥ तं धातं पूजियत्वान राजाना पुरुवका इध । कल्याणिमत्ते निस्साय देवकायमुपागमुं ॥ ८४ ॥ नागरापि इमे सब्बे सम्परायसुखित्थका । पूजयन्ति समागम्म धातुं तं सन्थुनो इति ॥ ८५ ॥ तस्सामचस्स सोराजा सुत्वाधम्मसुभासितं । दुल्लद्विमलमुज्भित्वा पसीदि रतनत्त्रये ॥ ८६ ॥ धातुपूजं करोन्तोसो राजा अच्छिरियावहं। तित्थिये दुम्मने कासि सुमने चेतरे जने ॥ ८७ ॥ इमे ऋहिरिका सब्बे सद्घादिगुणविजता । थद्धा सठाच दुष्पञ्जा सग्गमोक्ख विवन्धका ॥ ८८ ॥ इति सो चिन्तियत्वान गुहसीवो नराधियो। पब्बाजेसि सकार द्ठानि गएठे ते असे पके ॥ ८६ ॥ ततो निगएठा सब्बेपि घतसित्तानला यथा। कोधग्गिजलिता गञ्छुं पुरं पाटलिपुत्तकं ॥ ६० ॥ तत्थ राजा महातेजो जम्बुदीपस्स इस्सरो । पराइनामो तदा आसि अनन्तवलवाहनो ॥ ६१ ॥ कोधन्धा'थ निगएठा ते सब्बे पेसुञ्जकारका। उपसङ्कम्मराजानं इदं वचनमत्रवं ॥ ६२ ॥ सब्बदेवमनुस्सेहि वन्दनीये महिद्धिके। सिवब्रह्माद्यो देवे निचं तुम्हे नमस्सथ ॥ ६३ ॥ तुर्व्हं सामन्तभूपालो गुहसीचो पनाधुना । निन्दन्तो तादिसे देवे छवदिंठ वन्देत इति ॥ ६४॥

सुत्वान वचनं तेसं राजा कोधवसानुगी। स्ररं सामन्तभूपालं चित्तयानमश्रं व्रवी ॥ ६४ ॥ कालिङ्गरट्ठं गन्त्वान गुहसीविमधानय। प्जितं तं छवट्ठं च तेन रितन्दवं इति ॥ ६६ ॥ चित्तयानो ततो राजा भहति चतुरङ्गिनि । सन्निय्हत्वा सकं सेनं पुरा तम्हाभिनिक्खमि॥ ६७॥ गन्त्वान सो महीपालो सेनङ्गेहि पुरक्खतो । दन्तपुरस्साविद्रे खन्धावारं निवेसिय ॥ ६८॥ सुत्वा त्रागमनं तस्स कालिङ्गो सो महीपति। गजिन्द पाभतादीहि तं तोसेसि नराधिपं ॥६६॥ हितज्भासयंते जत्वा गुहसीवस्स राजिनो । दन्तपुरं चित्तयाना सद्धिं सेनाय पाविसि ॥१००॥ पाकारगोपुरद्वालपासादग्धिकचित्तितं । दानसालाहि सो राजा समिद्धं पुरमद्दस ॥ १०१ ॥ ततो सो सुमनो गन्त्वा पविद्ठो राजमन्दिरं । गुहसीवस्स त्राचिक्ति पण्डुराजस्स सासनं ॥ १०२ ॥ सुंत्वान सासनं तस्स दारुणं दुरतिक्कं। पसन्त्रमुखवएणो'व चित्तयानं समब्रवी ॥ १०३॥ सब्बलोकाहितत्थाय मंसनेत्तादिदानतो । अनप्पक्रप्ये सम्भारे सम्भरित्वा अतन्दितो ॥ १०४ ॥ जेत्वा नम्रुचिनो सेनं पत्वा सब्बासभक्खयं । अनावरणञाणेन सन्वधम्मेसु पारगु ॥ १०५ ॥ दिट्ठधम्मसुखस्सादमग्रेतवा न श्रंत्रनो । धम्मनावाव तारेसि जनतं यो भवएणवा ॥ १०६ ॥

देवातिदेवं तं बुद्धं सरणं सब्बपाणिनं । जनोहि अवजानन्तो अद्धा सो विश्वतो इति ॥ १०७ ॥ इचेत्रमादिं सुत्वान सो राजा सत्थ्रवण्णनं । त्रानन्दस्सुप्पबधेहि पवेदेसि पसन्ततं ॥ १० = ॥ गुहसीवोपसन्नं ते चित्तायानं उदिनिखय । तेनसद्धिं महर्गं तं अगमा धातुमन्दिरं ॥ १०८ ॥ हरिचन्दनसम्भूत द्वारबाहादिकेहि च। पवाळवाळमालाहि लम्बम्रुत्तालताहि च ॥ ११० ॥ इन्दनीलकवाटेहि मिणिकिङ्किणिकाहि च। सोवएणकएणमालाहि सोमितं मणिथू विकं ।। १११ ।। उचं वेलुरियुब्मासिछदनं मकराकुलं । घातुमन्दिरमद्क्षि रतनुज्जलपीठकं ॥ ११२ ॥ ततो सेतातपत्तस्स हेट्ठा रतनचितितं। दिखाधातुकरण्डं च तुट्ठो विम्हयनज्भगा ॥ ११३ ॥ ततो कलिङ्गनाथो सो विवरित्वा करगडकं। महीतले निहन्त्वान दिक्खणं जानुमण्डलं ॥ ११४ ॥ अञ्जलि पग्गहेत्वान गुणेदेसवलादिके। सरित्वा बुद्धसेट्ठस्स नकासि अभियाचनं ॥ ११५ ॥ गएडम्बरुक्खमृलम्हि तया तित्थियमद्ने । यमकं दस्सयन्तेन पाटिहारियमञ्जूतं ॥ ११६ ॥ पुष्वकायादिनिक्खन्त जलानलसमाकुलं। चक्कवाळङ्गगं कत्व जना सन्वे पसादिता ॥ ११७॥ देसेत्वान तयो मासे अभिधम्मं सुधासिनं ।

नगरं त्रोतरन्तेन सङ्करसं तावातंसतो ॥ ११८ ॥ छत्तचामरसङ्घादिगाहकेहि अनेकघा-ब्रह्मदेवासुरादीहि पूजितेन तया पन ॥ ११६ ॥ उत्वान मिणसोपाने विस्सकम्माभिनिम्मिते। लोकविवरणं नाम दिस्ततं पाटिहारियं ॥ १२०॥ तथानेकेसु ठानेसु मुनिराज तया पन । बहूनि पाटिहीरानि दस्सितानि सयम्भ्रना ॥ १२१ ॥ पाटिहारियमञ्जापि सग्गमोक्खसुखावहं । पस्सन्तानं मनुस्सानं दस्सनीयं तया इति ॥ १२२ ॥ अब्धुगन्त्वा गगगाकुहरं चन्दलेखाभिरामा-विस्सञ्जेन्ती रजतधवला रंसियो दन्तधात । धूपायन्ती सपदि बहुधा पञ्जलन्ती मुहुत्तं निव्वायन्ती नयनसुभगं पाटिहीरं त्राकासि ॥ १२३ ॥ अच्छेरं तं परमरुचिरं चित्तयानो निरन्दो-दिस्ना हट्ठा चिरपरिचितं दिट्ठिजालं जहित्वा-गन्त्वा बुद्धं सरणमसमं सब्बसेणीहि सिद्धं अग्गं पुञ्जं पसवि बहुधा धातुसम्माननाय ॥ १२४ ॥ द्रतियो परिच्छेदो।

तातियो परिच्छेदो.

ततो कलिङ्गाधिपतिस्स तस्स सो चित्तयानो परमाप्पितो । तं सासनं पण्डनराधिपस्स आपेसि धीरो दुरतिकमन्ति ॥ १ ॥ राजाततो दन्तपुरं धजेहि पुप्केहि धूपेहि च तोरणेहि । अलंकरित्वान महाविताननिवारितादिचमरीचिजालं ॥ २ ॥ अस्सुप्पवन्धावुतलोचनेहि पुरक्खतो नेगमनागरेहि । समुब्बहन्तो सिरसा निजेन महारहं धातुकरण्डकं तं ॥ ३ ॥ समुस्सितोदारसितातपत्तं सङ्घोदरोदाततुरङ्गयुत्तं । रथं नवादिचसमानवएगां त्रारुय्ह चित्तत्थरगाभिरामं ॥ ४ ॥ त्रानेकसङ्खेहि बलेहि सद्धि वेलातिवत्तम्बुधि-सन्निभेहि । निवत्तमानस्स बहुज्जनस्स विनापि देहं मनसानुयातो ॥ ४ ॥ सुसन्थतं सब्वधिवालुकाहि सुसज्जितं पुराणघटादिकेहि । पुष्फाभिकिएणं पटिपञ्ज दीघं सुवित्थतं पाटलिपुत्तमग्गं ।।६।। कलिङ्गनाथोकुसुमादिकेहि नचेहि गीतेहि च वादितेहि। दिने दिने अद्धिन दन्तथातुं पूजेसि सिद्धं वनदेवताहि ॥ ७॥ सुदुग्गमं सिन्धुमहीधरेहि कमेनमंद्रानमतिकमेत्वा-त्रादाय धातुं मनुजाधिनाथो श्रगा पुरं पाटलिपुत्तनामं ॥ **८ ॥** राजाधिराजोथ सभाय मज्मे दिखान तं वीतभयं विसङ्कं। कलिङ्गराजं पटिघामिभूतो अभासि पेसुञ्जकरे निगएठे ॥६॥ देवे जहित्वान नमस्सनीये छवट्ठिमेतेन नमस्सितं तं। अङ्गाररासिम्हि सजोतिभूते निक्खिप्प खिप्पं दहथाधुनेति ॥१०॥ पहर्ठिचित्ता व ततो निगएठा राजङ्गने ते महतिं गभीरं । वीतिचिकद्गारकरासिपूराणं अङ्गारकासुं अभिसङ्घरिसु ॥ ११ ॥ समन्ततो पञ्जलिताय ताय सजोतिया रोरुवभेरवाय । मोहन्यभृता अथ तित्थियाते तं दन्तधातुं अभिनिक्खपिसु ॥१२॥ तस्सानुभावेन तमग्गिरासि भेरवा सरोजं रयचकमत्तं। समन्ततो उग्गतरेखुजालं उट्ठासि किञ्जकभराभिरामं ॥१३॥ तिंम खणे पङ्कजकिषणकाय पतिट्ठहित्वाजिनदन्तधातु । कुन्दावदाताहि पभाहि सब्बा दिसा पभासेहि पभस्सराहि ॥१४॥ दिखान तं अच्छरियं मनुस्सा पसन्नचित्ता रतनादिकेहि । सम्पूजियत्वा जिनदन्तवातुं सकं सकं दिद्दिमवोस्सर्जिसु ॥१४॥ सो पगडुराजा पनिदृद्जालं चिरानुबद्धं अपरिचजन्तो-पतिदृठपेत्वाधिकरएयमतें कूटेन घातापयि दन्तधातुं ॥ १६ ॥ तस्यं निम्नगाधिकरएयमेसा उपद्वभागेन च दिस्समाना-पुन्त्राचलद्ठा व सुधामरीचि जोतेसि रंसीहि दिसा समन्ता॥१७॥ दिस्वानुभावं जिनदन्तधातुया त्रापञ्जि सो विम्हयमग्गराजा । एकोऽथ इस्सापसुतो निगएठो तं राजराजानमिदं अवोच ॥१८॥ रामादयो देवजनहनस्स नानावतारा भ्रवने ऋहेसं । तस्सेकदेसो व इदं छवटिठ नोचेनुभावोकथमीदिसोति ॥ १६॥ श्रद्धा मनुस्तत्तमुपागतस्त देवस्त पच्छा तिदिवं गतस्त । देहेकदेसो ठिपतो हितत्थं एतन्ति सचं वचनं भवेय्य ॥ २०॥ संवएणयित्वान गुणे पहृते नारायणस्सस्स महिद्धिकस्स । निमुग्गमेत्ताधिकरण्यमेतं सम्परसतो मे बहि नीहरित्वा ॥ २१ ॥ सम्पादियत्वान महाजनानं मुखानि पङ्केरहसुन्दराणि । यथिच्छितं गएहथवत्थुजातं इचाह राजा मुखरे निगएठे॥ २२॥ ते तित्थिया विगद्वसुरं गुणेहि विचित्तरूपेहि अभित्थवित्वा तोयेन सिर्श्रिस सठा तथापि ठितप्पदेसा न चलित्थ घातु ॥ २३ ॥ जिगुच्छमानो त्र्रथ ते निगएठे सो धातुया नीहरणे उपायं। अन्वेसमानो वसुधाधिनाथो भेरि चरापेसि सके पुरिह्ह ॥ २४॥ निम्रग्गोमत्थाधिकरएयमञ्जयो धातुमेतं वहि नीहरेटय। लद्धान सो इस्सरियं महन्तं रञ्जो सकासा सुखमेस्सतीति ॥ २५ ॥ सुत्वान तं भेरिरवं उळारं पुञ्जित्थिको बुद्धवले पसन्नो । तिसं पुरे सेहिसुतो सुभद्दो पावेक्खि रञ्जो सिमितिं पगन्भो ॥२६॥

तमग्गराजं अथ सो निमत्वा सामाजिकानं हृदयङ्गमाय । भासाय सब्बञ्जुगुणप्पभावं वर्णेसि सारज्जविम्रुत्तचित्तो ॥२७॥ भूमिं किश्यित्वा महता धनेन मनोरमं जेतवनं विहारं। यो कारियत्वान जिनस्स दत्वा उपदृही तं चतुपचयेहि ॥२८॥ अनाथिपराडप्पदसेहिसेहो सो दिहधम्मो पिपतामहो मे । तिलोकनाथे मम धम्मराजे तुम्हेधुनापस्तथ मत्तिमारं ॥२६॥ इत्थं नदित्वान पहूतपञ्ञो कत्वान एकंसमथुत्तरियं। महीतलं दक्खिनजानुकेन आहचव दुञ्जलिको अवीच ॥३०॥ छइन्तनागो सविसेन विद्धो सल्लेन यो लोहितमिक्खतङ्गो। छ्रब्बरग्गरंसीहि सम्रुज्जलन्ते छेत्वान लुद्दाय त्रदासि दन्ते।।३१॥ ससोपि हुत्वान विसुद्धसीलो अज्भत्तदानाभिरतो द्विजाय। यो दि दि देहिम्प सकं निपच अङ्गाररासिम्हि चु भ्रविखताय ॥३२॥ यो बोधिया बाहिरवत्थुदाना अतित्तरूपो सिविराजसेहो । अदासि चक्खुनिपभस्सरानि द्विजाय जिएगाय अचक्खुकाय॥३३॥ यो खन्तिवादीपि कलाबुराजे छेदापयन्तेपि सहत्थपादं । परिष्लुतङ्गो रुधिरे तितिक्खि मेत्तायमानो यसदायकेव ॥३४॥ यो धम्मपालो अपि सत्तमास-जातो पदुडे जनके सकम्हि। कारापयन्ते असिमालकम्मं चित्तं न द्सेसि पतापराजे ॥३४॥ साखामिगो यो असता पुमेन वने पपाता सयग्रद्धटेन । सिलाय भिन्नपि सके ललाटे तं खेमभू मिं अनियत्थमू छहं ॥३६॥ रुट्टेन मारेनभिनिम्मितम्पि अङ्गारकासुं जालितं विभिज्ञ। सम्रुडिते सज्जुमहारविन्दे ठत्वानयो सेडि ऋदासि दानं ॥३०॥ मिगन येनोपविजञ्जमेकं भीतं वधा मोचियतुं कुराङ्गं । श्राधातने श्रत्तासरं ठपेत्वा पमोचिताञ्जे श्राप पाणिसङ्घा ।।३८।।

यो सत्तवस्सो विसिखाय पंसुकीळापरो सम्भवनामकोपि । सब्बञ्जुलीळ्हाय निगूळहपञ्हं पुद्दो वियाकासि सुचीरतेन ॥३६॥ हित्वा निकन्तिं सकजीवितेषि बद्धा सकुच्छिम्हि च वेत्तवित्तें। साखामिगेनकसहस्समहे वधा पमोचेसि कपिस्सरो यो ॥४०॥ सन्तप्पयं धम्मसुधारसेन यो मानुसे तुरिडलस्करोपि । इसीव कत्वा त्राथ जायगन्थं निजं पवत्तेसि चिराय धम्मं ॥४१॥ पचित्थिकं पुरायकयक्खमुग्गं महिद्धिकं कामगुणेसु गिद्धं। यो तिक्खपञ्ञो विधुराभिधानो दमेसि काळागिरिमत्थकम्हि॥४२॥ कुलावसायी अविरूळहपक्खो यो बुद्धिमा वट्टकपोतकोपि। सचेन दाविग्गमभिज्ञलन्तं वस्सेन निब्बापिय वारिदो व ॥४३॥ यो मच्छराजापि अवुधिकाले दिखान मच्छे तसिते किलन्ते । सचेन वाक्येन महोघपुरांगं ग्रहुत्तमत्तेन अकासि रहं ॥४४॥ विचित्त हत्थस्स रथादिकानि वसुन्धराकम्पनकारणानि । पुत्ते नुजाते सदिसे च दारे यो दि वेस्सन्तरजातियम्पि ॥४५॥ बुद्धो भवित्वा अपिदिद्दधम्म सुखानपेक्लो करुणानुवत्ति । सब्बं सहन्तो अवमाननादिं यो दुक्तरं लोकहितं अकासि ॥४६॥ बलेन सद्धिं चतुरङ्गिकेन अभिद्वन्तं अतिभासनेन। अजेय्यसत्थं परमिद्धिपत्तं दमेसि यो आलवकम्पि यक्खं ॥४७॥ देहामिनिक्खन्तहुतासनिच मालाकुलं ब्रह्मभवं करित्वा। भेत्वान दिहिं सुचिरानुबद्धं विनेसि (दमेसि) यो ब्रह्मवरं मुनिन्दो ४८ अबङ्कसं धानसुधोतगएडं निपातितद्वालकगोपुरादिं। धावन्तमग्गे धनपालहरिंथ दमेसि यो दारुणमन्तकं व ॥४६॥ मनुस्सरत्तारुणपाणिपादं उक्खिप्प खग्गं अनुबन्धमानं । महादयो दुप्पसहं परेहि दपेसि सो अङ्गुलिमालचोरं ॥५०॥

यो धम्मराजा विजितारिसङ्घो पवत्तयन्तो वरधम्मचकं। सद्धम्मसञ्जं रतनाकरश्च त्रोगाहयी सं परिसं समग्गं ॥५१॥ तस्सेवसद्धम्मव(न)राधिपस्स तथागतस्सप्पटिपुग्गलस्स। अनन्तजानस्स विसारदस्स एसा महाकारुणिकस्स धातु ॥५२॥ अनेन सचेन जिनस्सधातु खिप्पं समारुयह नभन्तराळं। सुधंसुलेखेव समुजलन्ती कह्वं विनोदेतु महाजनस्स ॥५३॥ तिस खगे सा जिनदन्तधातु नभंसमुग्गम्म पभासयन्ती। सब्बादिसा त्रोसधितारका व जनं पसादेति वितिएणकङ्कं ॥५४॥ अथोतिरित्वा गगनङ्गनम्हा सामत्थके सेहि सुतस्स तस्स । पतिद्वहित्वा नसुधाभिसित्तगत्तं व तं पीरायि भत्तिनिन्नं ॥५५॥ दिखानतं अच्छारियं निगएठा इचत्रवुं पएडुनराधिपं तं। विजावलं सेटिसुतस्स एतं न घातुया देव त्र्ययं पभावो ॥५६॥ निसम्म तेसं वचनं नरिन्दो इचत्रवी से दिसुतं सुभदं। यथा च एते अभिसद्हेयुं तथाविधं दस्सय इद्धिमञ्जं ॥५७॥ ततो सुभद्दोतपनीयपत्ते सुगन्धिसीतोदक पूरिताम्ह । वड्ढिसि धातुं मुनिपुद्गवस्स अनुस्सरन्तो चरितब्भुतानि ॥४८॥ सा राजहंसीव विधावमाना सुगन्धितोयम्हि पदिक्खेणन । उम्मुजमाना च निमुजमाना जने पमोदस्सुधरे अकासि ॥५६॥ ततो च कासुं विसिखाय मज्मे कत्वा तर्हि धातुमभिक्खिपत्वा। पंसृहि सम्मा अभिपूरियत्वा बहुहि महापिय दु झरेहि ॥६०॥ भेत्वा महिं उद्देहि चक्कमन्तं विराजमानं माणिकिएणकाय। पमस्सरं रूपियके सरेहि सरोरुहं कश्चनपत्तपाळि ॥६१॥ पतिद्वहित्वान तर्हि सरोजे मन्दानिलावित्तरेशुजाले। श्रीभासयन्तीव दिसा पभाति दिहामुहुत्तेन जिनस्ह धातुं । ६२॥

खिपिसुं वत्थाभरणाणि मचा पवस्सयुं पुष्फमयं च वस्सं । उक्विटिसदेहिच साधुकार-नादेहि पुरागं नगरं अकंसु ॥६३॥ तेतित्थियानं त्रभिवश्चनन्ति राजाधिराजं त्रयः सञ्जपेत्वा । जिगुच्छनीये कुणपादिकेहि खिपिसुं धातुं परिखाय पिट्टे ॥६४॥ तिसं खणे पश्चविधम्बुजेहि सञ्छादिता हंसगणोपभुत्ता। मधुब्बतालीविरुताभिरामा ऋहोसि सा पोक्खरणीव नन्दा ॥६५॥ मतङ्गजा कोश्चरवं रविंसु करिसुं हेसानिनदं तुरङ्गा। उक्तिहनादं श्रकरिंसु मचा सुवादिता दुन्दुभित्रादयोपि ॥६६॥ थोमिंसु मचा थुतिगीतकेहि नचिसुं त्रोतप्पविभूसनापि। वत्थानि सीसे भमयिंसु मत्ता भुजानि पोठेसु मुद्रगिचित्ता ॥६७॥ भूपेहि काळागरुसम्भवेहि घनावनद्धं वनभं ऋहोसि । सम्रुस्सितानेक धजावलीहि पुरं तदा वत्थमयं व त्र्यासि ।।६⊏।। दिखा तमच्छेरमचिन्तनीयं त्रामोदिता मचगणा समग्गा। अत्थे नियोजेतुमुपेचतस्स वदिंसु पगडुस्स नराधिपस्स ॥६८॥ दिस्वान यो ईदिसकम्पिराजा इद्धानुभावं म्रुनिपुद्भवस्स । पसादमत्तम्य करेट्य नो चे किमात्थया तस्स भवेट्य पञ्जा ॥७०॥ पसादनीयेसु गुणसु राज पसादनं साधु जनस्स धम्मो । पुष्फन्ति सब्बे सयमेव चन्दे समुग्गते कोमुदकाननानि ॥७१॥ वाचाय तेसं पन दुम्मतीनं मासग्गमग्गं पज्ञहित्थ राज । अन्धे गहेत्वा विचरेय्य कोहि अन्वेसमानो सुपथं अमूळहो ॥७२॥ नराधिपा कष्पिणविग्विमार सुद्धोदनादी श्रापि तेजवन्ता। तं धम्मराजं सरगां उपेच पिविसु धम्मामत मादरेगा ॥७३॥ सहस्सने तो तिदिसाधियो पि खीखायुको खीखभवं म्रानिन्दं । उपेच धम्मं विमलं निसम्म ऋलन्थ ऋषुं ऋषि दिद्ठधम्मो ॥७४॥

तुवम्पि तिसं जितपश्चमारे देवातिदेवे वरधम्मराजे। सन्गापवन्गाधिगमाय खिप्पं चित्तं पसादेहि नराधिराज ॥७५॥ सुत्वान तेमं वचनं निरन्दो वितिएणकङ्को रतनत्तयम्हि । सेनापतिं ऋत्थचरं अवोच पहदृभावो परिसाय मज्मे ॥७६॥ असद्हानो रतनत्तयस्स गुणे भवच्छेदनकारणस्स। चिरायदुल्लाद्धिपथे चरन्तो ठितो सरञ्जे त्रापि वश्चितोहं ॥ ७७॥ मोहेन खुजापणकं धमेसिं सीतिहको धूमसिखे जलन्ते । पिपासितो सिन्धुजलं पहाय पिवि पमादेन मरीचितोयं ॥७८॥ परिचितित्वा त्रमतं चिराय जीवितथको तिक्लविसं त्रखादिं। विहायऽहं चम्पकपुष्फदामं अधारियं जत्तुसु नागभारं ॥७६॥ गन्त्वान खिप्पं परिखासमीपं त्राराध्ययित्वा जिनदन्तधातुं । त्र्यानेहि पूजाविधिना करिस्सं पुञ्जानि सब्बत्थ सुखावहानि ।।⊏०।। गन्त्वा ततो सो परिखा समीपं सेनाधिनाथो परमप्पतीतो । धातुं मुनिन्दस्स नमस्समानो अज्यकेसि रञ्जो हितमाचरन्तो।।८१।। चिरागतं दिद्विमलं पहाय अलत्थ सद्धं सुगते नरिन्दो । पासादमागम्म पसादमस्स वड्ढेहि रञ्जो रतनत्तयाम्हि ॥८२॥ तिसं खर्णे पोक्खरणी विचित्ता फुल्लेहि सोवरणसरोरुहेहि । अलंकरोन्ती गगनं अहोसि मन्दाकिनी वाभिनवावतारा ॥⊏३॥ हंसङ्गने वाथ मुनिन्द्धातु सा पङ्कजा पङ्कजमोकमन्ति । कुन्दावदाताहि पभाहि सब्बं खीरोदकुच्छिव पुरं अकासि ॥=४॥ ततो सुरत्तञ्जलिपङ्कजिम्ह पतिद्वहित्वान चमूपतिस्स । सन्दिस्समाना महता जनेन महप्फलं मानुसकं अकत्थ ॥ ८४॥ सुत्वान बुत्तन्तमिमं नरिन्दो पहद्वभावो पदसा व गन्त्वा । संसचयन्तो दिगुणं पसादं सुविम्हितो पञ्जलिको अवोच ॥=६॥

वोहारदक्खा मनुजा म्रानिन्द सङ्घद्वयित्वा निकसोपलिम्ह । करोन्ति अग्वं वरकश्चनस्स एसो हि धम्मो चरितो पुराणो ॥⊏७॥ मिंग पतत्थाकरसम्भवम्पि हुतासकम्मेहि भिसङ्खरित्वा। पापेन्ति राजञ्जिकरीटकोटिं विभूसनत्थं विदुनो मनुस्सा ॥⊏⊏॥ विमंसनत्थाय तवाधुनापि मया कतं सब्बिममं मुनिन्द । त्रागुं महन्तं खम भृरिपञ्ज खिप्पं ममालङ्करु उत्तमङ्गं ॥८८॥ पतिद्विता तस्स ततो किरीटे मिणप्यभाभासिनी दन्तधातु । अमुश्चि रंसी धवला पजासु सिनेहजाता इवखीरधारा ॥६०॥ सो दन्तधातुं सिरसा वहन्तो पदिक्लगं तं नगरं करित्वा । सम्पूजयन्तो कुसुमादिकेहि सुसज्जितन्ते पुरमाहरित्थ ॥६१॥ सुम्रास्तितो दारसितात पत्ते पल्लक्क्सेहे रतनु जलम्हि। पतिद्वपेत्वान जिनस्स धातुं पूजेसि राजा रतनादिकेहि ॥६२॥ बुद्धादिवत्थुत्तयमेवराजा त्र्यापासकोटिं सरसं उपेच । हित्वा विहिंसं करुणाधिवासो त्राराधयी सब्वजनं गुणेहि ॥६३॥ कारेसि नानारतनप्पभाहि सहस्सरंसीव विरोचमानं । नराधियो भत्तिभरानुरूपं सुचित्तितं घातु निवेसनम्पि ॥६४॥ वड्ढेसि सो धातुघरम्पि धातुं अलङ्करित्वा सकलं पुरम्पि । सेसेन पूजाविधिना अतिचो पूजेसि रहं सधनं सभोगं ॥६५॥ त्रामन्तियत्वा गुहसीव (वि) राजं सम्मानितं त्रतसमं करित्वा । दानादिकं पुञ्जमनेकरूपं सद्धाधनो सिश्चिनि राजसेहो ॥६६॥ ततो सो भूपालो कुमतिजनसंसग्गमनयं निराकत्वा मग्गे सुगतवचनुज्ञोतसुगमे । पधावन्तो सम्मा सपीरहितसम्पत्तिचतुरो पसत्यं लोकत्यं अचीर चरिता विज्ञतजनो ॥६७॥

चतुद्दो परिच्छेदो।

चरति धरिणपाले राजधम्मेसु तासि समरचतुर सेनो खीरधारो नारिन्दो । निज अजबललीलारा तिदप्पप्पमाथी विभवजनितमानो युद्धसञ्जो ऽभिगञ्छि॥१॥ करिवरमथ दिखा सो गुहाद्वारयातं पटिभयरहितत्तो सीहराजाव राजा । निजनगरसमीपायातमेतं नरिन्दं अमित बलमहोघेनात्थरन्तो ऽभियायि ॥२॥ उदितबहल धृलिपाळ्किद्धन्तळिक्लो समद्विविधयोधारावसंरम्भभीमे । निसितसरसिताली वस्सधाराकराले अजिनि महतियुद्धे पगडुको खीरधारं ॥३॥ अथनरपतिसेद्दो सङ्गहेत्वान रहं निजतनुजवरसिं रज्जभारं निधाय । सुगतदसन घातुं सम्पपटिच्छापयेत्वा पहिंगि च गुहसीवं सक्तरित्वा सरत्थं ॥४॥ सुचिरमवनीपालो सन्त्रमं अज्भुपेतों विविधविभवदाना याचके तप्पयित्वा । तिदसपुरसमाजं देहभेदापयातो इसलफलमनप्पं पत्थितं पचलत्थ ॥४॥ नरपति गुहसीवो तं मुनिन्दस्स धातुं सकपुरमुपनेत्वा साधु सम्मानयन्तो ।

सुगतिगमनमग्गे पाशिनो योजयन्तो सुचरितमाभिरूपं सञ्चिनन्तो विहासि ॥६॥ अगणितमहिमस्मुञ्जेनिरञ्जो तनुजो पुरिमवयसि येवा रद्धसद्धाभियोगो । दसबलतनुधातुं पूजितं तस्स रञ्जो पुरवरमुपयातो दन्तनामो कुमारो ॥७॥ गुणजानितपसादं तं कलिङ्गाधिनाथं निखिलगुणनिवासो सो कुमारो करित्वा। विविधमहविधानं साधुसम्पादयन्तो अविस सुगतधातुं अन्वहं वन्दमानो ॥८॥ अभिव च गुहसीवस्सावनीसस्स धीता विकचकुवलयव्ही हंसकन्ताभियाता । चद्न जितसरोजा हारिधम्मिल्लभारा कुचभरनमितङ्गी हेममालाभिधाना ॥६॥ त्रविलगुणनिधानं वन्धुभावानुरूपं सुविमलकुलजातं तं कुमारं विदित्वा। नरपति गुहसीवो अचनो धीतरं तं अददि सबहुमानं राजपुत्तस्स तस्स ॥१०॥ मनुजपति कुमारे धातुरक्खाधिकारे पचुरपरिजनं तं सब्बथा योजयित्वा । गवमहिससहस्सादीहि सम्पीण्यित्वा सकविभवसरिक्खे इस्सरत्वे ठपेसि ॥११॥ समरभ्रवि विनद्वे खीरधारे नरिन्दे

मलयवनमुपेता भागिनेय्या कुमारा । पवलमतिमहन्तं संहरित्वा बलग्गं उपपुरम्रपगच्छुं धातुया गगहगात्थं ॥१२॥ अथ नगरसमीपे ते निवेसं करित्वा सवणकदुकमेतं सासनं पेसर्थिस । सुगतदसनधातुं देहि वा खिप्पमम्हं यससिरिजननिं वा कीळ सङ्गामकेळि ॥१३॥ सपदि धराणिपालो सासनं तं सुणित्वा अवदि रहसि वाचं राजपुत्तस्स तस्स । नहि सति मम देहे धातुमञ्जस्स दस्सं अहमपि यदि जेतुं नेव ते सक्कुणेय्यं ॥१४॥ सुरनरनमितं तं दन्तधातं गहेत्वा गहितदिजविलासो सीहलं याहि दीपं। इति वचनमुदारं मातुलस्साथ सुत्वा तमवचगुहसीवं दन्तनामो कुमारो ॥१५॥ तवच ममच को वा सीहळे बन्धुभृतो जिनचरणसरोजे भत्तियुत्तो च को वा। जलनिधिपरतीरे सीहळं खुइदेसं कथमहमतिनेस्सं दन्तधातुं जिनस्स ॥१६॥ तमवदि गुहसीवो भागिनेय्यं कुमारं दसवलतनुधात् सिरठता सीहळसि । भवभयहतिदक्खो वत्तते सत्थुधम्मो गणनपथमतीता भिक्खवो चावसिंसु ॥?७॥ मम च पियसहायो सो महासेनराजा जिनचरणसरोजद्रनद्वसेवाभियुत्तो । सलिलमपि च फुइं धातुया पत्थयन्तो विविधरतनजातं पाभतं पेसयित्थ ॥१८॥ पभवति भनुजिन्दो सब्बदा बुद्धिमा सो सुगतद्सनधातुं पूजितं पूजनेय्यं। परिचितविसयम्हा विष्पवुत्थं भवन्तं विविधविभवदाना साधु सङ्गिएहतुं च ॥१६॥ निजदुहितु पतिं तं इत्थमाराधयित्घा नरपति गुहसीवो सङ्गहेत्वान सेनं। रणधरिणमुपेतो सो कुमारेहि सर्द्धि मरगपरवसत्तं अज्भगा युज्भमानो ॥२०॥ अथ नरपतिपुत्तो दन्तनामो सुणित्वा सवणकडुकमेतं मातुलस्स प्पवर्ति । गहितदिजविलासो दन्तधातुं गहेत्वा तुरिततुरितभूतो सो पुरम्हा पलायि ॥२१॥ सरभसम्पगन्त्वा दिक्खनं चाथ देसं अविचलितसभावो इद्धिया देवतानं ! नदिमतिमहतिं सो उत्तरित्वान पुरांष निदहि दसनधातुं वालुकारासि मज्के ॥२२॥ पुन पुरम्रुपगन्त्वा तं गहितञ्जवेसं भरियमपि गहेत्वा त्रागतो तत्थ खिप्पं। सुगतदसन धातुं वालुकाथुपकुचित्र

ठापितम्रपचरन्तो अच्छिगुम्बन्तरसि ॥२३॥ सपदिनमसि थेरो गच्छमानो पनेको विविधिकरणजालं वालुकारासिथूपा। श्रीवरालितमुदेन्तं धातुया ताय दिखा पणमि सुगतधातुं त्रोतरित्वान तत्थ ॥२४॥ म्रानिसतमथ दिखा जम्पती ते पतीता निजगमनविधानं सब्बमारोचिंयसु । दसवलतनुजो सो धातुरक्खा नियुत्तो परहित निरतत्तो ते उभो अज्भ मासि ॥२५॥ दसबलतनुधातुं सीहळं नेथ तुम्हे त्रगणितनुभेदा वीतसारज्ञमेतं। श्रिप च गमनमग्गो जातमत्ते विद्याते सरथ मममनेकोपद्दवच्छेद्रदक्खं ॥२६॥ इति सुगततनुजो जम्पतीनं कथेत्वा पुनपि तदनुरूपं देसथित्वान धम्मं। पुथुतरमपनेत्वा सोकसङ्खश्च गाव्हं सकवसतिमुपेता अन्तिक्विसेन धीरो ॥२७॥ भ्रजगभवनवासि निन्नगायाथ तस्सा भुजगपति महिद्धी पण्डुभाराभिधानो । सकपुरपवरम्हा निक्खमित्वा चरन्तो सम्रुपगिम तदा तं ठानिमच्छावसेनो ॥२८॥ विमलपुलिनथूपा सो समुग्गच्छमानं ससिरुचिरमरीचिजालमालोकयित्वा ।

ठितमथ मुनिधातं वालुकारासिगब्भे किमिद्मिति सकङ्कं पेक्खमानो अवेदि ॥२६॥ सपदि सबहुमानो सो असान्दिस्समानो रतनमयकरएडं घातुयुत्तं गिलित्वा । विततपुथुलदेहो भोगमालाहि तुङ्गं कनक सिखरिराजं वेठियत्वा सियत्थ ॥३०॥ सलिलानिधिसमीपं जम्पती गन्तकामा पुलिनतलगतं तं दन्तधातुं त्रादिखा। नयनसलिलधारं सोकजातं किरन्ता सुगतसुतवरं तं तङ्खाणे ऽनुस्सरिसु ॥३१॥ श्रथ सुगतसुतो सो चिन्तितं संविदित्वा अगमि सविधमेसं सोकदीनाननानं । श्रमुणि च जिनधातुं वालुकारासिमज्भे निहितमपि अदिहं पूजितं जम्पतीहि ॥३२॥ सयितमथ यती सो दिब्बचक्खुप्पभावा रतनगिरिनिकुञ्जे नागराजं अपस्सि । विहगपितसरीरं मापयी तम्मुहुत्ते वितत पुथुलपक्लेनन्तळ्किखं थकेन्तं ॥३३॥ जलिधमतिगम्भीरं तं द्विवा सो करित्वा पवलपवनवेगेनत्तनो पक्खजेन । सरभसमभिधावं भीमसंरम्भयोगा श्रिभगमि भुजगिन्दं मेरुपादे निपन्नं ॥३४॥ जहित अजगवेसो तङ्ख्यों सो फियान्दो

पटिभय चिकतत्तो सङ्खिपित्वान भोगे। सरभस मुपगन्त्वा तस्स पादे नामित्वा विनय मधुरमित्थं तं मूनीसं ऋवोच ॥३५॥ सकलजनहितत्यं एव जायन्ति बुद्धा भवति जनहितत्थं धातमत्तरस पूजा। **अहमपि जिनधातुं पूजियत्वा महग्वं** । कुसलफलमनप्पं सिञ्जिनिस्सन्ति गणिंह ॥३६॥ श्रथ मनुजगणानं सचवोधारहानं वसतिभवनमसो नीयते सीहळं तं। मुनिवरतनुधातुं तेन देहीति वुत्तो भुजगपति करएडं घातुगव्मं अद्जि ॥३७॥ विहगपतितनुं तं संहरित्वान थेरो जलचरसतभीमा अएणवा उप्पतित्वा। सकलपठिवचके रजलिक्षं व धातुं नरपतितनुजानं जम्पतीनं त्र्यदासि ॥३८॥ इति कतबहुकारे संयामिन्दे पयाते सुगतदसन धातुं मुद्धना उब्बहन्ता । महति विपिनदेवादीहि मग्गे पयुत्ते विविधमहविधाने ते ततो निक्खमिस ॥३६॥ मुदुसुरभिसमीरो कराटकादिव्यपेतो विमलपुलिनहारी अासि सब्बत्थ मग्गो। अयनमुपगते ते दन्तं धातुप्पभावा निगमनगरवासी साधु सम्मानियसुं ॥४०॥

कुसुमसुरभिचुएणाकिएणहत्थाहि निचं सकुतुकमनुयाता कानने देवताहि । अचलगहनदुग्गं खेपियत्वान मग्गं अगमुमतुरिता ते पट्टनं तामलितिं ॥४१॥ अचल पदरबद्धं सुद्धितोदारक्र्पं उदितपुथुलकारं दक्खानिय्यामकं च। सयमभिमतलङ्कागामिनं नावमेते सपदि सम्रपरूळ्हं अद्युं वाणिजेहि ॥४२॥ श्रथ दिजपवरा ते सीहळं गन्तुमिच्छं सरभसमुपगन्त्वा नाविकस्सावदिंसु । सुतिसुख वचसा सो साधुवुत्तेन तेसं पम्रुदितहद्यो ते नावमारोपयित्थ ॥४३॥ जलनिधिमभिरूळहे खेसु त्रादाय धातुं समभवुग्रुपसन्ता लोलकल्लोलमाला। समसुराभि सनुञ्जो उत्तरी वायि वातो विमलरुचिरसोभा सब्बथासुं दिसापि ॥४४॥ नभसि असितसोभे वेनतेय्यो व नावा पत्रलपवनवेगा सन्ततं धावमाना । नयनविसयभावातीततीराचलार्दि पवासे जलधिमज्मं फेनपुष्फाभिकिएगं ॥४५॥ त्रथ अभवि समुद्दो भीमसंबद्धवाता-भिहतसिखरिक्टा कारवीचिप्पबन्धो । सवणभिदुरघोरारावरुद्धन्ति व्यक्षो भय चिकतमनुस्सक्तिदतो सञ्चरीत्त ।।४६॥

उदयसिखरि सीसं नृतनादि चित्रिके उपगतवति तस्सा रत्तिया अचयम्हि । सलिलीनिध जलं तं सन्तकल्लोलमालं श्रमितमणिविचित्तं कोंद्विमं वावभासि ॥४७॥ अथ विततफणालीभिसना केचि नागा सुरभिकुसुमहत्था केचि दिब्बत्तभावा। रुचिरमणिपदीपे केचिसन्धारयन्ता निजसिरसि करोन्ता केचिकएइप्पलानि ॥४=॥ फरक्रमुदकलापे जन्तुनेके वहन्ता कनककलसम।ला उक्खिपन्ता च केचि। पवन चलितकेतुग्गाहका केचि एके रुचिर कनकचुएणा पुराणचङ्गोटहत्था ॥४६॥ सललित रमणीयं केचि नचं करोन्ता सलयमधुरगीतं गायमाना व केचि । पचुरतुरियभएडे ब्राहनन्ता च एके मुनिवरतनुधातुं पूजितुं उद्दहिंसु ॥५०॥ रुचिरकचकलापा राजकञ्जाय तस्सा म्रानिवरदसनं तं अम्बरं उप्पतित्वा । श्रासितजलदगब्भा निग्गते विन्दुलेखा उजुरजतसलाकासिनमे मुश्चि रंसी ॥४१॥ श्रतुलितमनुभावं धातुया पेक्खतं तं पम्रदितहदयानं तङ्ख्यो पन्नगानं । पटिरव भरितानं साधु वादादिकानं गगनमपरियन्तं वासि वित्थारितानं ॥५२॥

पविसि सुगत दाठा घातु सा मोळ्गिंक्मं पुनगगनतलम्हा द्योतरित्वान तस्सा । फर्णधरनिवहात तं तीरं वारियत्वा महमक्रमुदारं सत्तरतिन्दिवम्हि ॥४३॥ अचलमिव विमानं अन्तळिक्खिम्ह नावं गतिविरहितमम्भोर।सिमज्भामिह दिखा । भयविल्लालितचित्रा जम्पती ते समग्गा दसवलतन्त्रजं तं इद्धिमन्तं सरिस् ॥३४॥ सपदि मुनिसतो सो चित्तमेसं विदित्वा नभि जलधराली महमानो भिगन्त्वा। विहगपतिसरीरं मापयित्वा महन्तं भय चिकत भुजङ्गे ते पलापेसि खिप्पं ॥५५॥ इत्थं बुद्धसुते भुजङ्गजनितं भीति समेत्वागते सा नावा पवना पकम्पितधजा तुङ्गं तरङ्गाविल् । भिन्दन्ती गतिवेगसा पुथुतरं मेघावलीसन्निभं लङ्कापट्टनमोतिरिस्थ सहसा थेरस्स तिस्सिद्धिया ॥४६

चतुत्था परिच्छेदो ।

पञ्चमो परिच्छेदो।

संवच्छराम्ह नवमाम्ह महादिसेन-पुत्तस्स कित्तिसिरिमेघनराधिपस्स । ते जम्पती तमथ पट्टन मोतिरित्वा देवालये पटिवसिंसु मनोभिरामे ॥१॥

दिखान ते द्विजवरो पथिके निसायं सन्तप्पयित्थ मधुरासन पानकेहि । रत्तिक्खये च त्रजुराधपुरस्स मग्गं जायापतीनम्य सो अभिवेदयित्य ॥२॥ त्रादाय ते दसन धातुवरं जिनस्स सम्मानिताद्विजवरेनथ पट्टनम्हा । निक्खम्म दूरतर (म्) मग्गमतिकमित्वा पद्वारगाममनुराधपुरस्स गञ्छुं ॥३॥ यं धम्मिकं नरवरं अभितक्वित्वा जायापती विसयमेतमुपागमिसु । तं व्याधिना समुदितेन महादिसेन-लङ्किस्सरं सुचिर कालकतं सुनिसु ॥४॥ सोकेन ते सिखरिनेव समुग्गतेन अज्ञात्थटा बहुतरं विलिपंसु मूळ्हा। खायिस तेसमथ मुच्छितमानसानं सब्बादिसा च विदिसा च घनन्धकारा ॥४॥ सुत्वान कित्तिसिरिमेघनराधिपस्स रजे ठितस्स रतनत्तयमामकत्तं। वस्सेन निब्बुतमहादहना व कच्छा ते जम्पती समभवं हतसोकताया ॥६॥ सुन्वान मेघगिरिनाम महाविहारे भिक्खुस्स कस्साचि नराधिपवल्लभत्वं। तस्सन्तिकं सम्रुपगम्म कतातिथेय्या धात (तु?) प्वशत्तिमवदिंसु उमो समेच ॥७॥

सुत्वान सो म्रानिवरो दसनप्पवाचि हट्टो यथा मतरसेनभिसित्तगत्तो। गेहे सके सपदि पट्टवितानकेहि वड्ढेसि धातुममलं समलङ्कतम्हि ॥=॥ तेसं च जानिपतिकानमुभिन्नमेसो कत्वान सङ्गहमुळारतरं यथिच्छं। वुत्तन्तमेतमभिवद्यितुं पसत्थं लङ्काधिपस्स सविधं पहिणित्थ भिक्खं ॥६॥ राजा वसन्तसमये सह कामिनीहि उय्यानकेळिसुखमेकदिनेनुभोन्तो । श्रागच्छमानमथ तन्थ सुदृरतो व तं विष्पसन्नमुखवराणमपस्मि भिक्खुं ॥१०॥ सो संयमी समुपगम्म नराधिपं तं वुत्तन्तमेतमभिवेदिय तुद्विचो । सत्वान तं परमपीतिभरं वहन्तो सम्पत्तचकरतनो व ऋहोसि राजा ॥११॥ लङ्किस्सरो द्विजवरा जिनदन्त धातुं त्रादाय जानिपतयो उभये समेच । एस्सन्ति लङ्कमचिरेन इतीरितं तं नेमित्तकस्स वचनं च तथं अपञ्जि ॥१२॥ राजा ततो महतिया परिसाय सदिं तस्सानुराधनगरस्स पुरुत्तराय । श्रासाय तं सपदि मेघिगिरिं विहारं सद्दो अगब्छि पदसाव पसन्न चित्तो ॥१३॥

दिखा ततो सुगतधातु मलब्भनेय्यं श्रानन्दजस्सुनिवहेन च तारहारं। सिश्चं विधाय पिणाधिं बहुमानपुब्बं रोमअकञ्चकधरो इति चिन्तयित्थ ॥१४॥ सोहं अनकरतनुजलमोळिधारि प्रेच्यमञ्ज यदि दुचजमुत्तमङ्गं। लोकत्तयेकसरग्रस्स तथागतस्स नो धातुया महमनुच्छाविकं करेय्यं ॥१४॥ एतं पहतरतनं सधनं सभोगां सम्पूजयं अपि धरावलयं असेसं। पूजं करोमि तदनुच्छविकं अहं ति चिन्तेय्य को हि भुवनेसु अमृळहचित्तो ॥१६॥ लङ्काधिपच मिदमप्पतरं ममासि बुद्धो गुणेहि विविधेहि पमाणसुञ्जो । सोहं परित्तविभवो तिभवेकनाथं तं तादिसं दसवलं कथमचयिस्सं ॥१७॥ इत्थं पुनप्पुन तदेव विचिन्तयन्तो त्रापिज सो धितियुतोपि विसन्जिमावं। संवीजितो सपदि चामरमारुतेन खिन्नेन सेवकजनेन अलत्थ सङ्जं ॥१८॥ थोकम्पि बीजमथवा अभिरोपयन्ता मेधाविनो महतिया पि वसुन्धराय । कालन पत्ततच (व) पुष्फ फलादिकानि विन्दन्ति परिथतफलानि अनप्पकानि ॥१६॥

एवं गुर्गोहि विविधेहिषित्रप्रपमेय्ये धम्मिस्सरम्हि महमप्पतरम्पि कत्वा । कालचयेन परिणामविसेसरम्मं सग्गापवग्गासुखमप्पटिमं लभिस्सं-॥२०॥ इत्थं विचिन्तिय पमोद्भरातिरेक-सम्पुराग चन्दिम सरिक्खमुखोनरिन्दो । सब्बञ्जुनो दसनधातुवरस्स तस्स पूजेसि सब्बमिप सीहळ्दीपमेतं ॥२१॥ भिक्ख्यि ते पिटकजातकभागाकादी तकागमादि कुसला अपि बुद्धिमन्तो । वत्थुत्तयेकसरणा अपि पोरव्यगा कोत्हला सपदि सन्त्रिपतिसु तत्थ ॥२२॥ राजा ततो महतिया परिसाय मज्मे इचत्रवी मुनिवरो हि सुसुकदाठो । दाठा जिनस्स यदि त्रोसधि तारकाव सेता भवेय्य किमयं मलिनावभासा ॥२३॥ तिंसं खरे दसनधातु मुनिस्सरस्स पक्षे पसारिय दुवे विय राजहंसी वित्थारितंसु निवहागगनङ्गनम्ह त्रावद्वतो जवि जवेन ग्रुहुत्तमत्तं।।२४॥ वर्षाकार्यः पचग्धमत्थरणकं सितमत्थरित्वा भद्दासनम्हि विनिधाय मुनिन्दधातुं । तं जातिपुष्फनिकरेन थकेसि राजा वस्सचयम्बुधर क्टसमप्पमेन ॥२५॥

उग्गम्म खिप्पमथ धातु मुनिस्सरस्स सा पुष्फरासिासेखरिंह पातिहहित्वा। रंसीहि दुद्धधवलेहि विरोचमाना सम्परसतं अनिमिसे नयने अकासि ॥२६॥ तं धातुमासनगतिम्ह पतिद्वपेत्वा खीरोदफेणपटलप्पटिमे दुकूले । छादेसि साटकसतेहि महारहेहि भिय्यो पि सो उपपरिक्खितकामताय ॥२७॥ अब्भुग्गता सपदि वत्थसतानि भेत्वा सेतम्बुदोदरविनिग्गत चन्दिमा व। ठत्वान सा उपरि तेसमभासियत्थ रंसीहि कुन्दविसदेहि दिसा समन्ता ॥२८॥ तिंस खणे वसुमती सह भूवरेहि गजित्थ साधुवचनं व समुग्गिरान्ति । तं अब्धुतं विय समेक्खितुमम्बुरासि सो निचलो अभिव सन्ततरङ्गवाहु ॥२६॥ मत्तेमकम्पित सुपुष्फितसालतो व मस्सिसु दिब्बकुसुमानि पि अन्तिळिक्खा । नचेसु चातुरिय मच्छरियं जनस्स सन्दरसयिंसु गगने सुरसुन्दरी पि ॥३०॥ त्रानन्दसञ्जनिततार**रवाभिरामं** गाथिसु गीतममतासनगायकापि। मुबिसु दिन्यतुरियानि पि वादितानि गम्भीरमुचमधुरं दिगुणं निनादं ॥३१॥

संसिन्त्रितं रजतरज्जुसतानुकारी धारासतेहि वसुधम्बरमम्बुदेन । सब्बा दिसा जलदक्टमहिंग्ययेसु दित्ता चिरज्जुतिपदीपसतावभासा ॥ ३२ ॥ श्राध्यमानमलयाचलकाननन्तो, सम्फुल्ल पुष्फजपरागभराभिहारि । सेदोदविन्दुगगसंहरणपवीगो, मन्दं अवायि सिसिरो अपि गन्धवाहो ॥ ३३ ॥ राजा तमब्भुतमवेक्खिय पाटिहीरं, लोकुस्सवं बहुतरं च अदिहुपुब्वं। विष्फारितिक्खयुगलो परमप्पमोदा पूजं करित्थ महतिं रतनादिकेहि ॥ ३४ ॥ सो धातुमत्तिसरसाथ समुब्बहन्तो, ठत्वा सम्रास्सितसितातपवारणम्हि । चित्तत्थरे रथवरे सितवाजियुत्ते, लक्खीनिधानमनुराधपुरं पवेक्खि ॥ ३४ ॥ देविन्दमन्दिरसमे समलङ्कतम्ह, राजा सक्रम्हि भवने अतुलानुभावो । सीहासने पटिककोजवसन्थतिक्ह, भातुं ठपेसि मुनिनो ससितातपत्ते ॥ ३६ ॥ अन्तो व भूमिपति धातुष्ठां महण्यं, कत्वान तत्थ विनिधाय मुनिन्दधातुं। सम्पूजियत्थ विविधेहि उपायनेहि, रित्तिन्दवं तिदिवमोक्ख सुखाभिकङ्का ॥ ३७॥

तसं च जानिपतिकानमुभिन्नमेव, तुहो बहुनि रतनाभरणादिकानि । गामे च इस्सरकुलेकनिवासभूते, दत्वान सङ्गहमकासि ति सीहळ्न्दो ॥ ३८ ॥ सङ्गम्म जानपदनगमनागरादिः उकारिठता सुगतधातुमपस्समाना । लोक्स्तमस्स चरितानि अभित्थवन्ता. उग्घोसियंसु धरणीपति सिन्नधाने ॥ ३६ ॥ धम्मिस्सरो (सकल) निखिललोकहितायलोके, ज यित्थ सब्बजनताहितमाचरित्थ। वित्थारिता बहुजनस्स हिताय धात्, इच्छाम धातुमिभवूज्ञियतुं मयम्वि ॥ ४० ॥ सो सन्निपातिय महीपति भिक्खुसङ्गं, आरामवासिमनुराधपुरोपकएठे। **अज्भासयं तमभिवेद्यि सत्थुधातु,** पूजाय सन्तिपतितस्स महाजनस्स ॥,४१॥ थेरो तहिं महति भिक्खुगर्ण पनेको, मेधावलेन असमो करुणाधिवासो। एवं ति सीहळपतिस्स महामतिस्स, लोकत्थचारचतुरस्स निवेद्यित्थ ॥ ४२ ॥ यो त्राचरेय्य अनुजीविजनस्स ऋत्थं, एसो हवे नु चिरतो महतं सभावो । धातुं वसन्तसमये वहि नीहरित्वा, दस्सेहि पुञ्जमभिपत्थयतं जनानं ॥ ४३ ॥

सुन्वान संयभिवरस्स सुभासितानि, पुच्छित्थ सो नरवरो पुन भिक्खुसङ्घं। धातुं नमस्सितुमनेन महाजनेन, ठानं किमत्थ रमणीयतरं सिया ति ॥ ४४ ॥ सब्बे पि ते अथ निकायनिवासभिक्खु, ठानं सकं सकमवराणयुमादरेन । अञ्जोञ्जभिन्नवचनेसुच तेसु राजा, नेवाभिनन्दि न पटिक्खिप किश्चि वाक्यं ॥ ४५ ॥ मज्भत्ततानुगतमानसताय किन्तु, राजा अवाच पुन भिक्खुगणस्स मज्से। अत्तानुरुपमयमेव मुनिन्द्धातु, ठानं खरोन सयमेव गमिस्सतीति ॥ ४६ ॥ राजा ततो भवनमेव सकं उपेच. धातुप्पणाममभिपत्थयतं जनानं । खिप्पं मुखम्बुजवनानि विकासयन्तो, सञ्जेतुमाह नगरश्च विहारमग्गं ॥ ४७ ॥ सम्मञ्जिता सलिलसेचनसन्तपूली, रच्छा तदासि पुलिनत्थरणाभिरामा । उस्सापितानि कनकादिविचित्तितानि, व्यग्घादिरूपखचितानि च तोरगानि ॥ ४८ ॥ छायानिवारितविरोचनरांसितापा, नचं व दस्सयति वातधुता धजाली। वीथी वसन्तवनराजिसमानवएणा, जाता सुजातकदलीतरुमालिकाहि ॥ ४६ ॥

संस्चयन्ति च सतं नवपुराणकुम्भा, सग्गापवग्गसुखीमच्छितमिज्भतीति । कप्पूरसारतगरागरुसम्भवेहि, धूपेहि दुहिनमथो सुदिनं ऋहोसि ॥ ५० ॥ श्रोलम्बमान सितम्रित्तक जालकानि, सञ्जापितानि विविधानि च मण्डपानि। सम्पादितानि च तहिं कुसुमग्घिकानि, आमोदलुद्धमधुपावालि कुजितानि ॥ ५१॥ गच्छिसु केचि गहितुस्सववेससोभा, एके समुग्गपरिपूरितपुष्फहत्था । श्रञ्जे जना सुरभि चुएणभरे वहन्ता, तत्थेतरे धतविचित्त महातपत्ता ॥ ५२ ॥ लङ्किस्सरोथ ससिपण्डरवाजियुत्ते, उञ्जोतिते रथवरे रतनप्पभाहि। धातं तिलोकतिलकस्य पतिहपेत्वा, एतं अवोच वचनं पािषातपुब्वं ॥ ५३ ॥ सम्बोधिया इव मुनिस्सर बोधिमग्डं, गराडम्बरुक्खामिव तित्थियमहनाय । धम्मश्र संविभजितुं मिगदायमञ्ज, पूजानुरूपमुपगच्छ सयं पदेसं ॥ ५४ ॥ राजा ततो सम्रचिताचरणेसु दक्खो, विस्सञ्जि फुस्सरथमहित सार्थि तं। पच्छा सयं महतिया परिसाय सिद्धं, पूजाविसेसमसमं अगमाकरोन्तो ॥ ५५ ॥

उक्क्रहिनादाविसरेन महाजनस्स, हेसारवेन विसटेन तुरङ्गमानं। भेरीरवेन महता करिगाञ्जितेन. उदामसागरसमं नगरं ऋहोसि ॥ ५६ ॥ त्रामोदिता उभयवीथिगता कुलित्थी, वातायनेहि कनकाभत्रे खिपिस । सब्बत्थकं कुसुमवस्समवस्सयिसु, चलानि चेव भगयिंसु निजुत्तमङ्गे ॥ ५७ ॥ पाचीनगोपुरसमीपम्रपागतम्हि, तसिं रथे जलिधापिडिगते व पोते। तद्वातहिं यतिगणा मनुजा च सब्बे, सम्पूजियंसु विविधेहि उपायनेहि ॥ ५८ ॥ कत्वा पदिक्खणमथो पुरमुत्तरेन, द्वारेग सो रथवरो बहि निक्खमित्वा। ठाने महिन्दमुनिधम्मकथापवित्ते, श्रद्वासि तित्थ गमिता इव भएडनावा ॥ ५६ ॥ ठाने तहिं दसनधातुवरं जिनस्स, लङ्किस्सरो रतनचित्ता करगडगब्भा सङ्भाघनाइव विधुं बहि नीहरित्वा। दस्सेसि जानपदनेगमनागरानं ॥ ६० ॥ तिं जने सपदि आभरणादिवस्सं, श्रचन्तपीतिभरिते श्रभिवस्सयन्ते। सानन्दवन्दिजनमङ्गलगीतकेहि. सम्पादितेसु मुखरेसु दिसामुलेसु ॥ ६१ ॥

हत्थारविन्दानवहेसु महाजनस्स, चन्दोदयेव ग्रुकुलत्तनमागतेसु। ब्रह्मामरादिजनितामित साधुवादे, तारापथम्हि भुवनोद्रमोत्थरन्ते ॥६२॥ सा दन्तधातु ससिखगडसमानवग्णा रंसीहि कुन्द-नवचन्दन-पएडरेहि पासादगोपुरसिलुचयपादपादिं निद्धोतरूपियमयं व अका खर्गान ॥६३॥ तप्पाटिहारियं अचिन्तिय मच्चुळारं दिस्वान के तहिमहेसुं ऋहद्वलोमा के वा नयुं सकसकाभरणानि गेहं के वान अत्तपटि लाभमवएणधिंसु ॥६४॥ के नो जिहंसु सकदिष्टिमलानुगद्धं, के वा न बुद्धमहिमं ऋभिपत्थार्थेसु । के नाम मच्छरियपासवता ऋहेसुं, वत्थुत्तयश्च सरगां न गमिंसु के वा ॥ ६५ ॥ लङ्किस्सरोपि नवलक्खपरिव्वयेन, सब्बञ्जु धातुमतुलं अभिपूजयित्वा । तं दन्तघातुमवनं पुन वड्ढियित्वा, अन्तोपुरम्हि पटिवासरमचायित्थ ॥ ६६ ॥ धातुं विहारमभयुत्तरमेव नेत्वा, पूजं विधातुमनुवच्छरमेवरूपं। राजाथ कितिसिरिमेघसमव्हयो सो, चारित्तलेख माभेलेखाय सचसन्धो ॥ ६७ ॥

चारित्तमेतिमतरे पि पवत्तयन्ता,
ते बुद्धदासपम्रखा वसुधाधिनाथा ।
सद्धादयाधिकगुणाभरणाभिरामा ।
तं सक्तिरंसु बहुधा जिनदन्तधातुं ॥ ६८ ॥
सत्थारा सम्भतत्थं पुरिमतरभवे सम्पजानं पजानं,
सम्बोधि तस्स सञ्ज्ञासविगमकिरं सदहन्तो दहन्तो ।
सोतं तस्सग्गधम्मे निपुणमितसतं सङ्गमेसङ्गमेसं,
निञ्जाणं सन्तिमच्छे तिभवभयपरिचागहेतुं गहेतुं ॥ ६६ ॥
पञ्जमो परिच्छेदो ॥
दाठावसो समत्तो.

कत्तुसन्दस्सनगाथा।

यो चन्दगोमिरचिते वरसद्सत्थे,
टीकं पसत्थमकरित्थ च पश्चिकाय ।
बुद्धिप्पभावजनिश्च अका समन्तपासादिकाय विनयद्दकथाय टीकं ॥ १ ॥
अङ्गुत्तरागमवरद्दकथाय टीकं,
सम्मोद्दविन्मिविद्यातकरिं अकासि ।
अत्थाय संयमिगणस्स पधानिकस्स,
गन्थं अका विनयसङ्गद्द नामधेय्यं ॥ २ ॥
सन्तिन्द्रियस्स पटिपत्तिपरायणस्स,
सञ्चेखबुत्तिनिरतस्स समाहितस्स ।
अप्पिच्छतादिगुणयोगविभूसनस्स,
सम्बुद्धसासनमहोदयकारणस्स ॥ ३ ॥

सब्बेसु त्राचरियतं परमङ्गतस्स, सत्थेसु सब्बसमयन्तरकोविदस्स । सिस्सेन सारितनुजस्स महादिसामि, पादस्स तस्स विमलन्वयसम्भवस्स ॥ ४ ॥ सुद्धन्वयेन करुणादिगुणोदयेन, तकागमादिकुसलेन विसारदेन। सब्बत्थ पत्थटसुधाकररंसिजाल, सङ्कासिकित्ति विसरेन परिक्खकेन ॥ ५ ॥ सद्धाधनेन सिखलेन च धम्मिकिति, नामेन राजगुरुनाचरियेन एसो । सोतुप्पसादजननो जिनदन्तधातु, वंसो कतो निखिलद्सियभावदीयो ॥ ६ ॥ धम्मो पवत्ततु चिराय मुनिस्सस्स, धम्मेठिता वसुमतीपतयो भवन्तु । काले पवस्सतु घनो निखिला पजापि, अञ्जोन्जमेत्तिपटिलाभ सुखं लभन्तु ॥ ७ ॥

THE TOOTH-RELIC CHRONICLE

Salutation be to the Blessed One who is an arahat and the most-exalted Buddha.

CHAPTER FIRST.

- 1. I salute the teacher who sees infinity, who is the dispeller of complete ignorance, the conqueror of the invincible, the lamp of the three worlds, who is wise and who is beyond description.
- 2. I salute the dhamma which is subtle, difficult to understand, which cuts the tie of the world, which is worshipped by those who are pure in learning and conduct, which removes fear and which is the creation of the lord of the three worlds.
- 3. I salute the sampha (the Buddhist church), a disciple of the royal sage, worthy of adoration, having senses well-restrained, in which creatures by their own faith realise the destruction of suffering, and the eternal path (i. c. nirvāṇa).
- 1. Buddha, Dhamma and Samgha are known as Three Gems in the Buddhist literature. In Pali literature they are known as Tīratana. Cf. Khuddaka-Pātha. Dhamma means nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or truth of Buddha; the Buddhist scriptures; religion. Here it means 'Buddhist religion.'

- 4. The Commander-in-chief, compassionate Parakkamo, ornament of Kālakanāga family, searched for prosperity of the conqueror's dhamma, wishing for the good of the people.
- 5 to 9. Having made Līlāvatī, the Chief Queen, beloved of King Parakkamavāhu, who is of great intelligence, who fulfils every prayer all over the kingdom of Lanka. born of the family of Pandu, as pure as serene moon-beams, having a strong faith in the dhamma of the Buddha, speaking sweet words, following the right path and always (acting) like the mother of the subjects and having made a prince named Madhurinda lord (of Sīhala), having a good minister who is liked by the prince, greatly charitable, born of the family of King Pandu, well-versed in Buddha lore and arts, (he (Commander-in-chief) removed the bad name that Ceylon was devoid of kings for a long time. He (also) long pleased the well-restrained with excellent food, garments, etc. /I am respectfully requested by him who has pure fame like the moon, attentive, who is endowed with strength and intelligence, grateful and who wishes for the long existence of the Buddha's dhamma.
- 10. The chronicle of the tooth-relic of the conqueror in Ceylon, which was composed by poets in the language of their own country, will be rendered into Magadhi for the good of the inhabitants of other countries.
- 11. This conqueror was once a young brahmin named Sumedha, born in a very rich brahmin family, well-versed in Veda and Vedānga.
- 12. I am oppressed by the sufferings of birth, subject to old age and death, I shall search for an excellent path freed from birth and old age—thinking this in solitude.
- 13 to 15. Giving away a large quantity of wealth and corn to the poor, which is difficult to give up, giving up a

large number of friends, sons and relatives and dear and near ones and also shunning pleasing sensual pleasures on earth, having renounced the household life and having approached the famous mountain named Dhammika near the Himalayas, decorated with various kinds of trees, he put on the robe of an ascetic having matted hair, dressed up in garments made of bark and carrying ajina¹ skin to the hermitage which is to my liking, created by the gods and not frequented by wild animals.²

16. He with a well-restrained self, with the senses subdued, rearing up the body with fruits, etc., having acquired perfection in supernatural knowledges,³ who has controlled himself, enjoyed the happiness of meditation⁴ there.

17 and 18. While the decoration of the road was not finished by the delighted multitude of the inhabitants of Rammapura, the hermit Sumedha going along the path once

- 1. The hide of an animal, especially of the black antelope.
- 2. Miganam is used here in the sense of animals and not deer.
- 3. Abhiñī—There are six abhiñīas or supernatural know-ledges:—[1] different magical powers [2] the divine ear [3] know-ledge of the thoughts of others [4] knowledge of former existences [5] the divine eye [6] the knowledge of the destruction of human passion (see Childer's Pāli Dictionary, p. 5).

In Pali they are known as:—(1) iddhividha, (2) dibbasota, (3) paracetoñanam (4) pubbenivāsañānam (5) dibbasokkhu and [6] āsavakkhyañānam. { See my work, Designation of Human Types, P. T. S. Tr. No. 12. P. 21 f. n }.

4. Samapatti-it means attainment.

There are eight states induced by the ecstatic meditation as Childers points out. They are also called eight modes of abstract meditation. It also means trance. The eight states are given in Childer's $P\overline{a}$ Dictionary, p. 428.

saw the Buddha Dipamkara, who crossed the vast ocean of knowledge, who put an end to existence, who was free from impurities, who was a leader and worshipped by many arahats (saints).

- 19. Then he giving up life and body for the Lord of the three worlds with the Buddhist church and spreading the matted hair and the skin of the ajina deer, etc., made his body like a bridge in the mud.²
- 20 and 21. Let the Great giver not crossing the mud cross over my back with the bhikkhus. Resolving this and lying down there, looking to the three existences which have no lord (refuge) in order to save the suffering humanity from the ocean of existence with the mind bent upon doing good to the people, he made a great resolve to acquire enlightenment, exerting and pleased.
- 22. Knowing the resolve of the subdued, the Great sage prophesied. When the Tathāgata went to that city, the one subdued himself meditated on pāramīs³ (perfections).
- 1. In the past there was a Buddha named D7pamkara. At the time of this Buddha, Buddha Gautama was born as Sumedha tapasa who was granted a boon by the Buddha that he would become a Buddha in future.
- 2. Buddha D7pamkara was invited by the people of Rammapura, who were decorating the path which D7pamkara would have to traverse. Sumedha was in charge of a portion of the path but he could not finish his work before the Buddha's advent there. As soon as the Buddha came, he spread his body like a bridge in the mud.
- 3. Pāramī means completeness, perfection, highest state. There are ten perfections:—dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhitthana, metti, and upekhā. See Childers, Pali Dictionary, pp. 334, 335.

- 23. He who was always exerting, fulfilled the pure qualities which ripen bodhi (enlightenment) in various births during innumerable lacs of kalpas.
- 24. The greatly famous one born in Tusita heaven,¹ in order to obtain enlightenment, who is the compassionate one, expecting the right moment, long enjoyed prosperity in every way.
- 25. He (Sumedha) was respectfully approached and requested by many gods who were very much delighted during 10,000 Cakkavālas² to obtain Jīnahood.
- 26. Fallen from that, in the city named Kapilavastu, there was a son born to Mahāmāyā, the Chief Queen of King Suddhodana, banner of the Śākya family and always attentive.
- 27. He being born on earth, standing, looked at all directions and at that time all directions were open and there gods and men worshipped him.
- 28. The gods invisible in the sky, held umbrellas, etc. He approached seven steps northwards and made a bold declaration.
- 1. It is one of the Buddhist heavens [See my "The Buddhist conception of Heaven and Hell"].
- 2. It means world-cycle. A Cakkavala is a vast circular plane covered with water in the centre of which, stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west lie the four great continents and the whole is bounded by the Cakkavalapabbata. Each Cakkavala has its own sun and moon. They are arranged in groups of three touching each other, the triangular space in the centre of each group being occupied by the Lokantarika hell.

- 29. A prince named Siddhattha, rightly so-called, who was endowed with great strength, having full youth, enjoyed wealth in three palaces fit for the three seasons of the year.
- 30. Once he saw, one after another, an old man, a diseased man, a dead man and a monk. Being disgusted with the world, he desired to renonuce the world.
- 31. Then the greatly Compassionate One left the palace with Channaka and horse Kanthaka as a vehicle, in the evening, followed by the gods with flowers and lamps in their hands.
- 32. Gradually reaching the river, Anomā, the banks of which were full of beautiful and pure pearls, standing, he threw up to the sky the excellent locks of hair on his head, cut off with a sharp sword.
- 33. The lord of the gods took it in an excellent golden casket and made a Caitya in his city called Cūlamaņi extending over three yojanas, with sapphire.
- 34. The Buddha put on the garments, etc., brought by Ghaṭikāra Brahmā having lotus in the navel, he threw up to the sky his own pair of cloth, putting on an excellent robe.
- 35. Ambujāsano (Brahmā) who was endowed with miraculous power, took it with devotion and made the Dussacetiya with blue gems in this existence, extending over twelve yojanas.
- 36. He with a restrained self, mindful, with the senses controlled, dressed like a monk and free from the desire of enjoying tasteful things having great strength, for six years, made a great exertion which is difficult to do.

- 37. On the full-moon day of the month of Vesākha, approaching the root of the Bo-tree which came into existence along with him, he sat with energy on the grass seat which was 14 cubits in extent.
- 38. The conqueror conquered Māra's army in the evening, which caused the earth with mountains to quake, putting on a dreadful dress and covering the earth and the sky.
- 39. He acquired enlightenment at the end of night while the celestial drums were beaten and the three worlds decorated with excellent flowers by the Suras, Asuras and Brahmās.
- 40. At that time the forests with mountains moved during 10,000 lokadhātus, the salt-water-ocean was turned into sweet-water-ocean and a great light spread over the earth.
- 41. The blind got serene eyes, those whe were born deaf heard the sound, the dumb spoke out distinct words, the lame walked about nicely with (their) legs.
- 42. The hunchback became straight and fair-looking, fire-flames became extinguished in the Avici and other hells, the creatures were rid of bonds; hunger, etc., fled from the spirit-world.
- 43. Disease and distress of creatures were tranquilised, fear did not oppress the lower animals, the people always using harsh words, spoke sweet words, elephants uttered sweet sounds.
- 44. Horses who were delighted laughed, all the trumpets themselves sounded, the ornaments on the body of the creatures clanged and all the directions became pleased.

^{1.} For a detailed account, see my "The Buddhist conception of Heaven and Hell."

- 45. Pleasing and cool wind blew slowly, clouds poured forth rain out of season, birds ceased to follow their course towards the sky and the earth was filled with water.
- 46. Rivers ceased to flow, planets gave forth light, the existences became manifest all round, there were no birth and death of people.
- 47. Mountains, etc., were visible without any obstacle, celestial perfume spread all round and trees became full of fruits and flowers and the ocean was covered with lotuses.
- 48. There were beautiful flowers on land and water, various flowers blossomed everywhere and the whole earth and firmament was overflown by a continuous shower of sweet-scented flowers.
- 49. The conqueror seated there on an excellent seat, feeling the long-desired happiness of emancipation,² spent seven days.
- 50. Then the great sage ascending heaven and showing a twin miracle, removed the doubts of the gods as to his (attainment of Buddhahood).
- 51. Staying in the north-east corner of his jayāsana⁸ and coming down to that seat, he worshipped the Bodhitree for seven days with his eyes fixed.
- 1. In the Sinhalese text of the Dathavamsa, there is a reading vacanupapatity, which is corrupt whereas in another Sinhalese text of the same, we have the reading cavanupapatity, which is correct. The P. T. S. edition also reads cavanupapatity.
- 2. Cf. the Mahavagga, 'Sukham Samapattivihara-Sambhavam' lit. means 'enjoyment of blissful meditation.' Sambhava means wealth, property.
- 3. The seat sitting on which the Buddha conquered the Mara and obtained enlightenment.

- 52. The conqueror walked up and down for seven days in the manicankama¹ in the midday between the asana and the place where he was, which was valuable and created by excellent gods.
- 53. He spent seven days meditating on the chain of causation, sitting in the ratanaghara.
- 54. At that time a lusture issued from the body of the teacher, spreading above, below and all round in endless world cycles.
- 55. The Teacher who was all-knowing and worshipped by gods and kings, spent seven days enjoying the happiness of solitude at the foot of the banyan tree named Ajapâla.
- 56. The conqueror spent seven days in meditation seated at the foot of the Mucalinda tree in the temple made of the body of the serpent Mucalinda, bestrewn with flowers.
- 57. The sage spent seven days and nights in meditation at the foot of the Rajayatana tree. Inda gave the teacher a tooth-cleaner and water to wash his mouth with.
- 58 and 59. Taking one of the four bowls made of stone brought by great kings² and accepting the tasteful food prepared with honey and fried rice brought by merchants, he (Buddha) after taking the food and establishing Tapassu and Bhallika in refuges³ gave them the hair on his head after rubbing his own head.

^{1.} A raised place fixed for walking up and down in every Buddhist hermitage.

^{2.} Four Maharajas who are lokapalas { guarden angels of four quarters }, namely, Dhatarattha in the east, Virulhaka in the south, Virupakkha in the west and Kuvera in the north.

^{3.} Three refuges, Buddha, Phamma and Samgha.

- 60. The sage alone went to Benares to help the people in the matter of excellent dhamma, being requested by Brahmā Sahampati at the foot of the banyan tree named Ajapāla.
- 61. The king of Righteousness (the Buddha) going to the forest Isipatana, the abode of the restrained (monks) and sitting crosslegged there unmoved, on the full-day of Asār, in the Cakkavāla lighted by the cool beams of the moon, turned the wheel of law which removes the impurities of sins of the Devas, Brahmā, etc.
- 62. Listening to the true law which is excellent and which is spread all over the three existences, eighteen kotis of Brahmās headed by the brahmin sage Aññakoṇḍañña realised the path and dhamma; a great lusture appeared in innumerable Cakkavālas and at that time there were various kinds of miracles.

Here ends the Chapter First.

CHAPTER SECOND.

I and 2. Since then the Teacher, while converting gods and men, in the ninth Phussa month, on the full-moon day from the time of his attainment of bodhi (enlightenment), came to Lanka on the banks of the Ganges in the garden of Mahanaga which was three yojanas in length and one yojana in breadth.

^{1.} Dhammcakka means 'Dominion of the law.' It is interesting to note, as Childers points out that it is most important to bear in mind that this famous phrase, 'Dhammacakkam pavatteti,' is used not of the whole period of Buddha's ministry, but only of his first sermon, in which he { the Buddha } 'began' or 'set on foot' his religion by importing the knowledge of it to the five brahmins. Clough explains it as "the laws contained in the whole of the sacred and moral discourses delivered by Buddha."

- 3 and 4. (He) went to the assembly of the Yakkhas and standing there on the sky he terrified the Yakkhas with storm, darkness and rain and at that moment spreading a leather seat on the ground, given by the terrified Yakkhas, (he) sat thereon.
- 5. The leather-seat which was covered with blazing fire was extending by its miraculous power, up to the sea all around.
- 6. When the Yakkhas had swiftly assembled on the shore of the sea, (he) brought the Giridīpa and put them there.
- 7. At that time the conqueror preached dhamma to the assembly of gods and he made many kotis of creatures understand dhamma.
- 8. The conqueror, giving the hair on his head to the god named Mahasumana on the Sumana hill to worship, went to Jetavana.
- 9. Putting it (hair) on the seat where the Teacher sat and making a thupa of sapphire, he worshipped.
- 10. Seeing the nagas, Cūlodara and Mahodara, inhabitants of the mountain and the ocean, who were desirous of fighting for the jewelled throne.
- 11. The great sage in the fifth year from the time of the attainment of bodhi (enlightenment), in the dark half of the month of Citta, on the Sabbath day, he reached the Nagadīpa.
- 12 and 13. At that time god Sumano, endowed with miraculous powers, taking the Rājāyatana tree which was his own abode, standing at Jetavana¹ like a mountain of

^{1.} Prince Jeta's garden.

sapphire, being delighted, holding (it) like an umbrella, accompanied the Teacher.

14. and 15. When a great fight was going on between the two naga kings, the lord sitting in the sky, causing great darkness, showing light and consoling serpents, the great man (the Buddha) preached dhamma which brings about unity.

- 16. Eighty kotis of serpents who were the inhabitants of the mountain and the sea and who were pleased, were established in precepts and in refuges.
- 17. The serpent-kings giving the jewelled throne to the Teacher, satisfied the great hero seated there with food and drink.
- 18. He gave the Rajayatana tree and the throne to the serpents for worship.
- 19. On the full-moon day of the month of Vesākha, in the eight year from the attainment of bodhi (enlightenment), (he) was invited by the king of serpents named Maniakkhika.
- 20. (He) went with five hundred bhikkhus to the abode of the naga king which was well-decorated at Kalyani.
- 21. The chief of men (i. e. the Buddha) sat on the throne which was valuable with the jewelled canopy raised on the site of the Kalyāni-cetiya.
- 22. The king of the serpents, being placed at the head of the serpents, satisfied the leader of the world and the congregration of monks with celestial food and other eatables.
- 23. The Teacher showed his foot-prints on the Sumana hill, preaching the true law which leads to the bliss of heaven and emancipation.
- 24. The trainer with the congregation of monks spending the day at the foot of the mountain, reached Dīghavāpi.

- 25. The Buddha with the congregation of monks sat there on the site of the Thūpa Cetiya and enjoyed the supreme happiness caused by meditation.
- 26. The conqueror acquired meditation on the site of the Mahabodhi tree and spent in meditation on the site of the Mahathūpa.
- 27. The exalted Buddha with the congregation of bhikkhus spent a moment in the happiness of meditation on the site of the Thūpārāma cetiya.
- 28. The sage who knew the time, standing on the site of the Silāthūpa, went to Jetavana (after) instructing the gods.
- 29 and 30. (He) who was only desirous of saving the whole world, not being attached to gain and fame, bearing great insult, staying for forty-five years, imparted instruction in ninefold sāsana¹ of the Teacher, Sutta, etc.
- 31 to 33. (He) who was endowed with insight, finishing all the duties of the Buddha, and saving the countless people in the desert of existence, in the midst of the twin sala trees in the sala forest called Upavattana of the Malla kings in the city of Kusīnārā, laid himself down like a lion on a raised bed, valuable and well-prepared, placing his head northward on the full-moon day of Vaisākha.

^{1.} Navangim satthusasanam e. g. Suttam [a portion of the Buddhist scriptures], Geyyam [fixed prose and verse], Vyakaranam [exposition], Gatha [stanz as], Udana [enthusiastic or joyous utterance], Itīvuttaka [name of the 4th book of the Khuddaka Niakya], Jataka (Buddhist birth stories), Abbhuta (Miraculous stories), Vedallam (name of the nine portions of the Buddhist scriptures according to matter). For further details Cf. Sumangalavilasinī, Vol. I., 23 f.

^{2.} Lying down on the right hand side in called sihaseyya.

34 to 36. In the first watch of the night preaching the excellent dhamma to the Mallas, in the middle watch causing Subhadda to acquire the immortal path (i. e. nirvana), in the last watch admonishing and instructing to the benefit of the bhikkhus in countless dhammas with the word "appamada" (be strenuous), early in the morning rising up from meditation, he (Buddha) obtained parinibbana being free from the remaining substance.

- 37. At that time there were wonderful earthquakes, many special worships by gods and men were performed.
- 38. Special worships should be known by those desirous of knowing, as told in the Maha-Parinibbāṇasuttanta.²
- 39 to 41. First of all covering the Conqueror with new clothes and covering with fine cotton which was collected, covering properly for five hundred times and throwing (the dead body) into a golden pot, full of oil, at that time the chief Mallas placed (the oil-pot) on the funeral pyre made of scented wood.
- 42. It was the determination of the gods that the pyre should not burn so long as the King of the Righteousness (i. e. the Buddha) was not worshipped by Thera Mahā-kassapa.
- 43. The foremost of the Malla chiefs exerting in various ways, could not cause the pyre to catch fire.

^{1.} Upadhi is also translated as 'Substratum'. There are four substrata of a being which are as follows:—Khandha, Kama, Kilesa and Kamma. Childers says that an arahat { saint } is free from substratum but not of all the four substrata since he possesses one of them rupa khandha. { Pali Dictionary, p. 526 }. When an arahat dies, the rupa khandha, the remaining substratum, is also destroyed.

^{2.} Digha Nikaya, Vol II., p. 138.

- 44 and 45. Dividing garments etc., great pots, and valuable pyres into two according to the wish of the Thera Mahākassapa, he came out. The feet of the Teacher were placed on the head of Kassapa and when saluted were replaced in their usual position.
- 46. By the influence of the gods the funeral pyre caught fire, there were no ashes nor charcoal (left) of the body of the Teacher, which was burnt.
- 47. The remaining relics which were as bright as pearl and gold, were scattered in various ways according to the desire of the Buddha.
- 48. The skull, two collar-bones and four teeth-these seven relics of the Teacher were not scattered.
- 49. Falling from the sky and going higher up from the earth, streams of water all round put out the fine on the pyre.
- 50. There named Sarabhu who was possessed of analytical knowledge, endowed with miraculous power, was a disciple of Thera Sāriputta.
- 51. Taking the collar-bone from the pyre and placing (it) at Mahiyangana,2 he built a thūpa named Kancuka.
- 52. The sage who destroyed the bonds, the Compassionate One named Khema took the left tooth relic from the pyre.
- 53. and 54. The chief of the brahmins, Dona, pacifying the quarrel which arose for the relic of the Teacher among the eight kings, dividing the remaining relics into eight parts, gave to the eight kings of various cities.

^{1.} Adhitthana lit. means wish, desire.

^{2.} A great vihar at Ceylon. By the site of the Mahiyangan vihara, the thupa stands.

- 55. The kings being delighted taking the relics, went to their respective kingdoms and built the Cetiyas there.
- 56. One tooth-relic was honoured and worshipped by Surinda, one by the inhabitants of Gandhara and one by the serpent kings.
- 57. Then Khema gave the tooth-relic held by him to King Brahmadatta of Dantapura, capital of Kalinga.
- 58. He preaching dhamma and removing the heretical views, caused the king to put his faith in three excellent gems.¹
- 59. The king removed impurities, miserliness, etc., plunged in the great ocean of nectar of dhamma of the chief of the sages.
- 60. The chief of men extinguished the fire of poverty like the raining clouds showering various kinds of gems.
- 61 to 63. The king made a temple for the tooth-relic which was adorned with garlands of pendent pearls bedecked with gold, surrounded by the kūtāgāras, difficult to be seen on account of the lusture of various gems, attractive to the eyes, which was a vehicle to heaven and nirvāṇa and which brought about pleasure, and he made a stool for the relic as bright as gems.
- 64. Putting the tooth-relic of the great sage there, he worshipped (it) with various objects of worship throughout the day and night strenuously.
- 65. Accumulating heaps of merit and giving up the human body, he decorated the celestial body.

^{1.} Buddham, Dhammam and Samgham.

^{2.} Nidagha lit. means Summer.

^{3.} Pinnacled houses.

- 66. Then his legitimate son named Kāsīrāja having obtained the kingdom, removed the arrow of sorrow of the ministers.
- 67. Having worshipped the tooth-relic with flowers, perfumes, etc., he used to light the temple containing the tooth-relic with jewelled lamps always.
- 68. Thus the king accumulating merit, giving up his own body, went to the city of Sakka, chief of the gods.
- 69. The king named Sunanda who used to give delight to the righteous and who was faithful to the teaching of the Buddha, was his son.
- 70. He honouring the tooth-relic of one who has seen the end of what is to be known, with great devotion, went to the gods.
- 71. Then many other kings of the world gradually worshipped the tooth-relic of the chief of the sages.
- 72. The king named Guhasiva whose order cannot be disobeyed, obtaining the kingdom, favoured the multitude.
- 73. He worshipped the niganthas (Jains), who were cunning, enveloped in the darkness of ignorance, hankering after gain and fame and ignorant of the welfare of their own and of others.¹
- 74. Just as in the night of the rainy season, the moon is covered with delusion, the chief of men could not get himself illumined by the rays of the good qualities.
- 75. Other creatures (his subjects) could not cross (go beyond) the right path as he was away from the path of dhamma (righteousness) and as he had entered the forest of heretics.

^{1.} Please note the rivalry between the Jains and Buddhists. For a detailed account, see my 'Historical Gleanings' Chap. VI.

- 76—78. The citizens decorating the city with many valuable flowers, with golden gates, garlands, banners and worshipping with sounds of praise and bliss, with dance and music, with gold and silver flowers and scented powder, etc., the tooth-relic of the Buddha made a sound like the sound of the ocean when the world was destroyed.
- 79. The chief of men opening the window of the palace, while seeing, saw the multitude engaged in worship.
- 80. In the assembly of the ministers, the king being astonished and eager said thus:—
- 81. 'What is this wonder? What is this miracle? Why is this city engaged in festivities?'
- 82. Then the minister who was intelligent and faithful to the Buddha, informed the King, not knowing the influence of the Exalted Buddha.
- 83. Oh King, this relic of the Buddha who is the lord of all and who has seen the destruction of desires, has been brought by Thera Khema.
- 84. Old kings of this place worshipping the relic, being associated with good friends, became gods.
- 85. All the citizens who were desirous of happiness in future worlds worshipped the relic of the Teacher, approaching it.
- 86. The king listening to the well-spoken dhamma of his minister, removing the impurity of wrong view, had faith in the three gems.
- 87. The king worshipping the relic, which was wonderful, dissatisfied the heretics and satisfied others.
- 88. All these were shameless, devoid of qualities such as faith, hard-hearted, cheats, fools and obstacles to (acquire) heaven and emancipation.

- 89. King Guhasīva thinking thus, banished all the niganthas from his kingdom.
- 90. Then all the niganthas who were burnt by the fire of anger, came to the city of Pāṭaliputta, like fire sprinkled with ghee.
- 91. At that time there was a king who was powerful and lord of Jambudīpa¹ named Paṇḍu having a large army.
- 92. All the niganthas who were blinded with anger and who were backbiters, having approached the king, said this word.
- 93. 'You always salute gods, Sīva, Brahmā, etc., who are endowed with miraculous powers and who should be worshipped by all gods and men.'
- 94. 'Now, your subordinate king, Guhasīva, blaming such gods, worships the bone of the dead.'
- 95. The king who was under the influence of anger, listening to their word, said to Cittayana who was a hero and a subordinate king.
- 96. 'Go to the kingdom of Kālinga and bring Guhasīva here, the bone of the dead is worshipped by him, day and night.
- 97. Then the King Cittayana equipped with his own large fourfold army started from that city.
- 98. The king followed by his own army, proceeding not far from Dantapur, pitched his tent.
- 99. The King Kalinga hearing of his advent, satisfied the king with elephants, gems and other presents

^{1.} Continent of India.

- 100. Knowing the good intention of King Guhasiva, Cittayana entered Dantapura with the army.
- 101. The king saw the city prosperous with alms-houses, decorated with walls, towers, buildings, palaces, and valuable paintings.
- 102. Then Sumana went and entered the palace and informed Guhasiva of the order of the King Pandu.
- 103. Hearing his order which was rigid and difficult to disobey, with cheerful face he told Cittayana.
- 104 to 107. For the good of the whole world, by giving the eyes in charity, strenuously accumulating the qualities which bring about bodhi in many Kalpas, one who has reached the shore of all dhammas by pure knowledge, conquering the army of Mara^I and bringing about the destruction of all sins, he who has saved the multitude from the ocean of existence by means of the barge of righteousness, disregarding his own taste for happiness in the present existence, surely the multitude is deprived, not knowing the Buddha, god of gods and refuge of all creatures.
- 108. The king listening to the description of the Teacher, shedding tears of joy, expressed his faith.
- 109. Guhasīva seeing Cittayāna who was satisfied, with him came to the valuable temple containing the relic of the Teacher.
- 110 and 111. The jewelled stūpa was decorated with golden garlands, jewelled small bells, doorpanes of sapphire, hanging pearl garlands, coral garlands, and with door frames decorated with sandel wood.

^{1.} Māra is Christian Satan, Hindu Kāmadeva. For a detailed account of Māra and his army, see my "The Buddhist Conception of Māra."

112 and 113. Then the casket of relic decorated with gems, under a white canopy, he being pleased, saw the temple of relic with the stool as bright as gem, high, having the roof adorned with lapis lazuli and having the tower with picture of fish and he was astonished.

114 and 115. Then the lord of Kalinga opening the casket, putting his right knee on the ground, recollecting the qualities such as Dasabalas¹ etc., of the excellent Buddha, prayed with folded hands.

116. At the foot of the Gandamba tree, to subdue the heretics, two wonderful miracles were shown by you.

117. All people became delighted making a courtyard of all world cycles, full of water and fire coming out of the upper part of the body, etc.

118 and 119. Preaching Abhidhamma to those who drink ambrosia (i. e. nectar), for three months coming down from the Tavatimsa heaven to the city of Sankassa, you are

- 1. Knowledge of the cause and the non-cause.
- 2. , past, present and future Kammas.
- 3. ,, the way leading to all directions.
- 4. ,, diverse nature of persons.
- 5. ,, inclination of other beings.
- 6. , senses of other beings.
- 7. ,, meditation, concentration, emancipation, attainments and freedom from impurities.
- 8. Knowledge of remembering previous births.
- 9. ,, the birth and death of beings.
- 10. , the extinction of sins.

^{1.} Dasabala is an epithet of the Buddha. Pasabalas or ten powers or potentialities. The ten balas or forces belonging to a Buddha are ten kinds of knowledge. They are as follows:—

worshipped by Brahmas, Devas, Asuras, etc., who were the holders of umbrellas, yak-tails, and couches, etc., in various ways.

- 120. Standing on the jewelled staircase made by Vissa-kammā, the miracle called Lokavivaraņa was shown.
- 121. Oh King of the Sages! in many places many miracles were shown by you, self-born.²
- 122. Even to-day, the miracle which brings the happiness of heaven and emancipation should be shown by you to men who see (it).
- 123. The tooth-relic going up to the sky, shooting forth rays as white as silver, as beautiful as moon beams, emitting smokes in all directions instantly, burning suddenly, and being extinguished next moment, performed miracles pleasing to the eye.
- 124. The King Cittayano became pleased seeing the greatly beautiful wonder, throwing a side the snare of wrong belief known from a long-time, he by worshipping the relic in various ways, acquired excellent merit with all his army, taking refuge in the Buddha who is peerless.

Here ends the Chapter Second.

CHAPTER THIRD.

1. Then Cittayana who was patient and greatly pleased, informed him of the order of King Pandu, Lord of Kalinga, which was difficult to violate.

^{1.} Lit. means 'opening of the world.' The whole world cycle was visible to the naked eye of all human beings.

^{2.} The Buddha was self-born in the sense that he obtained enlightenment by his own wisdom.

- 2 to 7. The king decorating Dantapura with banners, flowers, incense and towers, having the rays of the sun shut up by means of a big canopy, carrying the valuable casket containing the relic on his own head, followed by town and country people, with eyes full of tears, mounting the chariot as beautiful as the morning sun with a decorated carpet with a white umbrella on its top as white as the interior of a conch, with a large army like a sea flowing over the flooded shore, the mind but not the body of the multitude who was returning, was following (him), going along the path of Pāṭaliputta, very broad, long, bestrewn with flowers, well-decorated with pots full of water and well-spread with sands everywhere, the Lord of Kalinga daily worshipped with forest gods, the tooth-relic on the way, with dance, songs, music and flowers.
- 8. The lord of men reached the city named Pātaliputta, taking the tooth-relic, gradually going along the path which was difficult to cross because of seas and mountains.
- 9. Then the King of kings seeing the king of Kalinga free from fear and doubt in the midst of the assembly, being angry told the niganthas who were backbiters.

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- 10. Giving up gods who should be worshipped, the bone of a dead person was worshipped by him, now quickly throw (it) into the burning charcoal and burn.
- 11. Then the niganthas who were pleased, made a heap of burning charcoal having no flame, big and deep in the royal courtyard.
- 12. The heretics who were blind with delusion, threw the tooth-relic into that (fire) burning all round, fearful like the bright Roruva Hell.

- 13. By its influence, the lotus coming out of the mass of fire, like the wheels of a chariot, blossomed with pollens shooting out all round and as beautiful as filament.
- 14. At that moment the tooth-relic resting on the corner of a lotus, illuminated all the directions with lustre as white as the Kunda flowers.
- 15. Men, who became pleased seeing the miracle, worshipping the tooth-relic with gems, etc., gave up their respective false beliefs.
- 16. The King Pandu not giving up the false belief which was cherished for a long time, placing the tooth-relic on a chopping block, caused it to be struck by a piece of stone.
- 17. The tooth-relic which entered the chopping block, the half of it being visible, illuminated all directions with rays like the sun shining on the eastern mountain.
- 18. Seeing the influence of the tooth-relic of the Conqueror, the chief king became astonished. Then one jealous nigantha (Jain) said thus to the king of kings:—
- 19. There were various incarnations on earth, Rama, etc., of god Janaddana, this bone of the dead was one portion of Janaddana's body; if it was not, how could such influence be possible?
- 20. A portion of the body of one who had surely acquired the state of a human being and who afterwards became a god, this saying should be real.
- 21. Describing various qualities of Narayana who is endowed with the miraculous power, bringing out that (the relic) which had entered into the chopping block, in my presence.

- 22. Making the faces of the people beautiful like lotus, accept whatever you like, the king said thus to the garrulous niganthas.
- 23. The heretics praising the god Visnu mentioning his various qualities, the wicked besprinkled (it) with water, the relic did not move from the place where it stood.
- 24. Speaking ill of the niganthas, the lord of the earth caused the drum to be beaten in his own city searching for the means of bringing out the relic.
- 25. He who would bring out the relic which had entered the chopping block, obtaining great wealth from the king, would obtain happiness.
- 26. Subhadda, son of a banker, who was desirous of acquiring merit and who had faith in the Buddha, hearing the great sound of the drum, in that city, went to the assembly of the king, fearless to speak the truth.
- 27. Then he saluting the Chief King described the influence of the virtues of the all-knowing in a good language to the members of the assembly, with a mind free from sin.
- 28. Buying land, causing the beautiful Jetavana hermitage to be built with great wealth and giving (it) to the Conqueror, he waited upon him with four requisites.¹
- 29. The chief of the bankers, Anathapindika, who had realised dhamma, was my great grandfather. You now show your devotion to the lord of the three worlds, king of Righteousness.
- 30. The greatly wise making this declaration putting his upper garment on one shoulder, placing his right knee on the earth, said with folded hands:—

^{1.} Food, medicine, yellow robes and dwelling place.

- 31. Elephant named Chaddanta who was pierced with a poisoned arrow, whose body was besmeared with blood, cutting the teeth which were burning with six coloured rays, gave them to the hunter.¹
- 32. (Then) he being born as a hare, being virtuous, ready to offer his body or part of it in charity (ajjhattadāna) gave his own body roasted in a heap of burning charcoal² to a hungry brahmin.
- 33. He, being born as the best king Sivi, not satisfied with offering external things in charity, for enlightenment, gave bright eyes to an old blind brahmin.³
- 34. He, being born as Khantivādī, when King Kalābu was cutting the hands and feet and his body was besmeared with blood, was patient (calm) being compassionate to those who gave him fame.⁴
- 35. He, who being born as Dhammapāla, when he was seven months old, when his father Patāparāja being angry, was murdering him, did not pollute his mind.⁵
- 36. He, being born as a monkey, when he saved a wicked person from (falling into) a pit in a forest, his own head being broken on a slab of stone (by that wicked person), brought the wicked person to a safe place.
- 37. The banker made charitable gifts, standing on a great lotus which had just blossomed piercing through the burning heap of charcoal prepared by angry Māra.
 - 1. Cf. Chaddanta Jataka (Fausboll) vol. V, pp. 36-57.
 - 2. Cf. Sasa Jataka, Jataka (Fausboll), vol. III, pp. 51-56.
 - 3. Cf. Sivi Jataka, Jataka (Fausboll), vol, IV, pp. 401-412.
 - 4. Cf. Khantivādi Jātaka, Jātaka (Fausboll), vol. III, pp. 39-43.
 - 5. Cf. Dhammapala Jataka, Jataka [Fausboll], vol. III, pp. 178-182.

- 38. A male deer in order to save a pregnant and terrified female deer from being killed, placed his own head on the chopping block, other flocks of creatures became freed (by the male deer).
- 39. He being born as Sambhava when he was seven years old, playing with dust on the road, by the grace of the All-knowing, explained the intricate question asked by Sucīrata.²
- 40. Giving up hope of his own life, having his belly tied with a piece of cane, the lord of the monkies saved many thousands of monkies from being killed.
- 41. Tundilasūkaro satisfying men by the nectar of dhamma, preached dhamma for a long time like a sage himself writing a book on logic.³
- 42. He, who had keen wisdom, named Vidhura, subdued a Yakkha named Punnaka who was rough, an enemy, endowed with a miraculous power, absorbed in sensual pleasures on the top of the Kalagiri mountain.⁴
- 43. He who was intelligent (i. e. the Buddha), being born as young Vattaka (bird) having no wings and lying down in the nest, put out the blazing forest fire by means of truth like clouds extinguishing fire by a shower of rain.⁵
 - Cf. Nigrodhamiga Jataka, Jataka (Fausboll), vol. 1, pp. 149-153.
 - 2. Cf. Sambhava Jataka, Jataka vol. V, pp. 57 foll.
 - Cf. Tundilasukara Jataka, Jataka (Fausboll) vol. III, pp. 286-293.
 - Cf. Punnaka Yakkha, Vidhurapandita Jataka, Jataka ,
 (Fausboll) vol. VI, pp. 255 foll.
 - 5. Cf. Vattaka Jataka, Jataka [Fausboll] vol. I, pp. 212-215.

- 44. He, being born as the King of fish, seeing the fish thirsty and troubled for want of rains, filled the kingdom in a moment with a great flood by his truthful speech.
- 45. He, being born as Vessantara, gave his wife and children in his Vessantara birth, well decorated elephants, horses, chariots, etc., which caused the earth to tremble.
- 46. Becoming a Buddha and not caring for happiness in the present existence, being compassionate, bearing up all insults, etc., who did good to the world which was difficult to perform.
- 47. Who subdued Yaksa Alavaka endowed with great miraculous power, unconquerable by weapons, who was subject to ignorance with his fearful fourfold army.²
- 48. The sage conquered the excellent Brahma, piercing through the false belief which was formerly rooted, making a Brahmaloka distressed by garlands of fire coming out of the body.³
- 49. He subdued the elephant named Dhanapāla running in the front, causing buildings, towers, etc., to fall down, with cheeks washed by mada, 4 which was to be subdued by a strong goad like a fearful Māra. 5

Cf. Vessantara Jataka, Jataka [Fausboll] vol. VI, pp. 479 foll.

^{2.} Cf Alvaka Sutta, Sutta-Nipata (P. T. S.).

^{3.} This stanza refers to the conversion of Baka Brahma by the Buddha. Cf the stanza 8 of the Jayamangala Gatha of the Catubhanavara.

^{4.} Mada means juice which flows from an elephant's temples when in rut.

^{5.} Cf. Jataka, vol. III, p. 293.

- 50. The Compassionate One subdued the thief named Angulimāla, difficult to be subdued by others following with swords raised, whose hands and feet were coloured red with human blood.¹
- 51. The king of Righteousness, who conquered the group of enemies, preaching the excellent Dhammacakka (Wheel of Law) caused the whole congregation to bathe in the ocean named True Law.
- 52. This was the relic of the greatly Compassionate One, who was fearless on account of knowledge, who had immense knowledge, who had no rival, the Tathagata, King of True Law.
- 53. By this truth let the relic of the Conpueror quickly going up to the sky and shining like the moon beam, remove the doubts of the multitude.
- 54. At that time the tooth-relic of the Conqueror going up to the sky, illuminating all directions like the morning star, satisfied the people who were free from doubts.
- 55. Then coming down from the sky, it resting on the head of the son of the banker, pleased him who was as steeped in devotion as a body bathed in nectar.
 - 1. Cf. Angulimala Sutta, Majjhima Nikaya, vol. 11, pp. 97 foll.
- 2. The Buddha is called the Tathagata for eight reasons:—
 { a } he has come in the same way, { b } he has gone in the same way, { c } he is endowed with the sign of Tatha [truth], { d } he is supremely enlightened in Tathadhamma [truth] as it should be, { e } he has seen tatha [truth], { f } he preaches tatha [truth], { g } he does tatha [truthfully], { h } he overcomes all. (Vide Sumangalavilasini, P. T. S. edition, part I, pp. 59-68).

- 56. The niganthas seeing the miracle said thus to King Pandu: it is the force of the miraculous power of the son of the banker, oh Lord, this is not the influence of the relic.
- 57. The King hearing their word said thus to the son of the banker named Subhadda: 'show such a kind of miracle as will persuade them to believe.'
- 58. Then Subhadda kept the relic of the lord of men in a golden bowl, full of sweet scented and cold water, remembering the wonderful actions.
- 59. It moving hither and thither, like a swan dipping and rising, in the sweet scented water, turning to the right hand side, made the people shed tears of joy.
- 60. Then making a pit on the path and throwing the relic into it, he filled it up with dust and caused it to be trampled by many elephants.
- 61. Lotus arose like a wheel piercing through the earth, resting on a jewelled pericarp, shining with silver pollens, having leaves like golden plates.
- 62. The relic of the Conqueror was seen in a moment, illuminating all directions, resting on that lotus, having light blue pollens in a circle.
- 63. Men threw clothes and ornaments, caused a shower of flowers, filled the city with sounds of sadhu, sadhu and with sounds of clapping of hands.
- 64. The heretics making known to the King that it was a fraudulent (affair) threw the relic into a most which became losthsome on account of rotten dead bodies etc.
- 65. At that moment it was converted into a tank like Nanda, full of five kinds of lotus, enjoyed by ducks, made pleasant with the humming of bees sucking honey.

- 66. Elephants sent forth joyous sounds, horses neighed, men clapped their hands; drums, etc., were well sounded.
- 67. Men praised with songs of praise, those who had shame as ornament danced, men danced placing their garments on the head, those who were overwhelmed with joy, struck their arms.
- 68. The sky was covered with thick clouds, with smoke like the smoke of incense and aguru. At that time the city was made of cloth and was (decorated) with many raised flags.
- 69. Witnessing the inconceivable miracle, all the ministers became pleased, having approached King Pandu, asked him to engage himself in doing good deed.
- 70. Oh King! seeing such a miraculous power of the lord of sages if he did not show the least faith, what was the use of his wisdom?
- 71. Oh King! to be pleased with the qualities that bring faith is the characteristic of a good man, when the moon appears, all the lilies blossom.
- 72. Oh King! do not give up the path to heaven (persuaded) by the words of those wicked, who is the wise searching for a right path, who will walk with the blind?
- 73. Powerful kings, Kappina, Bimbisāra, Suddhodana, etc., making the King of Righteousness as their refuge, cordially drank the nectar of dhamma.
- 74. Lord of heaven having 1,000 eyes, whose existence was destroyed, approaching the lord of sages whose existence

^{1.} Sumangala-vilasini, pt. I., p. 133.

^{2.} See my "Some Ksatriya Tribes of Ancient India" pp. 180, 189, etc.

was destroyed, hearing the pure dhamma, got life in the present existence.

- 75. Oh Lord of men, quickly make your mind believe in the god of gods, Conqueror of five Maras, King of excellent dhamma, to attain heaven and emancipation.
- 76. The King hearing their word, free from doubts in three refuges, being satisfied, in the midst of the assembly, told the commander-in-chief who did his own work.
- 77. I am deceived, staying in my kingdom long following the wrong path, not putting faith in the qualities of the three gems which cause the destruction of existence.
- 78. I blew the fire-fly with delusion, being troubled by cold, while the fire with smoke was burning, being thirsty, giving up the waters of the ocean, I drank illusory water through negligence.
- 79. Giving up nectar for ever, desirous of getting life, took strong poison, giving up the cluster of campaka flowers, I bore the weight of a snake on my collar-bones.
- 80. Going quickly to the moat and after praying you to bring the tooth-relic of the Conqueror, now by worship I shall perform meritorious deeds which bring happiness everywhere.
- 81. Then he going to the moat, the Commander-inchief being greatly pleased, saluting the relic of the lord of sages, prayed for the welfare of the king.
- 82. Giving up false belief which was long acted upon, the King obtained faith in the Blessed One coming to the palace, the faith of the king in the three gems became increased.

^{1.} It should be 'shoulder' but in the text the word 'Jattusu' occurs which means 'on the collar bones.'

- 83. At that moment the tanks became decorated with blossomed golden lotuses, the sky became decorated with new stars like the Mandākinī Heaven.
- 84. The relic of the King filled the whole city with lusture white like the white Jesmin, which appeared like the bed of the ocean, like a flock of swans descending on a group of lotus from a lotus.
- 85. In the presence of the multitude, it did great good to the Commander-in-chief resting on his folded hands which appeared like a red lotus.
- 86. The King hearing this news, being pleased, going on foot, obtaining double faith, being astonished said with folded hands:—
- 87. Oh King! men who are skilful in trade, rubbing on a stone ascertain the value of the excellent gold, this old custom was practised.
- 88. Skilful men place the gem on the top of the royal crown in order to decorate, cleansing it by burning, although it is dug out of a great mine.
- 89. Now you in order to test, oh King! I have done everything, oh greatly wise! pardon my great fault, quickly decorate my head.
- 90. Then the tooth-relic which was placed on his crown emitting lusture like the rays of the gem, gave forth white rays to the people (subjects) like streams of milk coming out of affection (affectionate breasts).
- 91. He carrying the tooth-relic on the head, going round the city, worshipping (it) with flowers, etc., brought (it) to the decorated harem.

- 92. The King placing the relic of the Conqueror on the excellent throne, bright with gem, having a valuable white umbrella spread over it, worshipped (it) with gems, etc.
- 93. The King taking refuge in three gems, Buddha, etc., till his death, being compassionate, giving up hatred, satisfied all people by his qualities.
- 94. The King built a well-decorated temple for the relic, with his great devotion, with the lustre of various gems shining like the sun (i. e. one having 1,000 rays).
- 95. He kept the relic in the room of the relic, decorating the whole city, not being satisfied with the other modes of worship, he offered the kingdom (to it) with wealth and pleasure.
- 96. Inviting King Guhasīva, honouring him like his own self, the chief king who was faithful, accumulated various kinds of merit, e. g. dāna, etc.
- 97. Then the King who used to think of the good of others and who cared for the good and happiness of others, giving up the company of the wicked, which is the cause of the suffering, running on the path which was easily passable, and brightened by the sayings of the Exalted One, properly did great good to the world.

Here ends the Chapter Third.

CHAPTER FOURTH.

1. When the lord of the world was performing the duties of a king, King Khīradhāra who had an army skilful in war, who subdued the vanity of enemies by the strength of his arms, who was purse-proud, being ready for battle, invaded Dantapura.

- 2. The King seeing the excellent elephant coming to the door of the cave like the king of the lion free from fear, opposed the king who came near to his own city with a large army.
- 3. Pandu conquered Khiradhara in a great battle in which horrible sounds were made by the various classes of warriors and in which there was a shower of many sharp arrows, the sky was covered with heaps of dust.
- 4. Then the chief king doing good to the kingdom, giving the charge of his kingdom to his son, causing Guhasīva to accept the tooth-relic of the Blessed One, sent him to his kingdom, honouring him.
- 5. The lord of the earth having acquired self-control for a long time, satisfying the beggars with various things, after the dissolution of the body, was reborn in heaven and he obtained the fruition of merit which was great and which was prayed for.
- 6. King Guhasīva bringing the relic of the sage to his city, honouring (it) properly, engaging men on the path leading to heaven, lived accumulating excellent merits.
- 7. Son of the king of Ujjain had great influence and was faithful in early age, in order to worship the relic of the Buddha who was endowed with ten potentialities, Prince named Danta came to the excellent city of that king.
- 8. The prince who had a good many qualities, being pleased with the king of Kalinga for his merits, performing with devotion various kinds of worship, lived daily worshipping the relic of the Blessed One.
- 9. There was a daughter of King Guhasīva named Hemamālā who had eyes like blossomed blue lotuses, whose

gait was like that of a female swan, who had a handsome face like/lotus, beautiful locks of hair and who was bent down with the weight of breasts.

- 10. King Guhasīva knowing the prince who was born in a good family, who had many good qualities, who was fit to become a friend, affectionately gave his daughter (in marriage) to the prince.
- 11. The king fully engaging the prince with his large retinue to guard the tooth-relic of the lord, pleasing him with thousand cows, buffaloes, etc., placed (him) in a position worthy of his wealth.
- 12. When the King Khīradhāra was killed in the battle, the princes who were nephews came to the Malaya forest, collecting a large and powerful army, they came near the city to take the relic.
- 13. They making their abode near the city, sent the message unpleasing to the ear (thus):—give us at once the tooth-relic of the Blessed One or fight the battle which brings fame and prosperity.
- 14. and 15. Then the King hearing the news spoke in private to the prince, "As long as I live I will not give the relic to others. If I cannot conquer them, you go to the island of Lankā in the guise of a brahmin taking the toothrelic worshipped by gods and men. Then hearing the lofty words of the uncle, the prince named Danta said thus to Guhasīva:
- 16. "Who is there in Ceylon? Who is my friend and a friend of yours? Who is there who worships the lotus-like feet of the Conqueror? How shall I carry the tooth-relic of the Conqueror to Ceylon which is a small country on the other side of the ocean?

- 17, Guhasīva said to the prince, who was a nephew, "The body relic of the Buddha is kept in Ceylon, Dhamma of the Teacher, which is able to put an end to the fear of existence (repeated births), prevails (there), innumerable bhikkhus live there.
- 18. The King Mahasena who was my bosom friend, who was devoted to the worship of the pair of lotus-like feet of the Conqueror, sent presents of various gems, (even) asking for the water touched by the relic.
- 19. The lord of men who was intelligent, was able to worship the tooth-relic of the Blessed One, which was worthy of worship—you who are away from your own country, are able to help properly by bestowing various things of enjoyment.
- 20. Thus consoling, the husband of his own daughter, King Guhasīva collecting an army, went to the battlefield and fighting with the princes, met with his death.
- 21. Then the prince named Danta hearing the news of the uncle, unpleasing to the ear, taking the guise of a brahmin taking the tooth-relic, quickly fled from the city.
- 22. Soon reaching the southern country he who was steadfast, who was firm in his nature, by the miraculous power of the gods, crossing a big river, full of water, concealed the tooth-relic in a heap of sand.
- 23. Again going through the city in disguise, taking his wife he came there quickly. Worshipping the tooth-relic of the Blessed One, which was placed in a heap of sand, he lived in another bush.
- 24. Then a thera going through the sky, seeing various kinds of rays of the relic continually coming out from the

heap of sand, he worshipped the relic of the Blessed One, coming down to the spot.

- 25. The couple seeing a son of the sage, being pleased, told everything concerning their advent there. The son of the Exalted Buddha who was engaged in guarding the relic and who was also engaged in doing good to others, told both of them:
- 26. 'You carry the body relic of the Buddha to Ceylon, not taking into account the bodily trouble, which is free from fear.
- 27. The son of the Blessed One who was steadfast, speaking to the couple, preaching the excellent dhamma, removing to a great extent the deep-set arrow of sorrow, reached his own abode through the air.
- 28. The King of the serpents who used to dwell in the naga world, who was powerful, named Pandubhara, came to the river, coming out of his own excellent city, moving according to his wish, he came to the spot at that time.
- 29. Seeing the rays beautiful like the beams of the moon issuing from the heap of pure sand, enquiring with doubt as to how it was that the relic of the sage was put into the heap of sand, he saw.
- lowing up the casket made of gems with the relic (in it), spreading his big body, lay down covering the high gold mountain king (Mount Sumeru) with his body.
- 31. The couple desirous of going near the sea, not seeing the tooth-relic kept under the sand of the bank, shedding tears, being troubled by sorrow at that moment, remembered the excellent son of the Blessed One.

- 32. Then the son of the Blessed One knowing the thought, quickly came to the couple whose face was pale on account of sorrow and heard that the relic of the Conqueror which was kept concealed in a heap of sand and worshipped by the couple, was not seen.
- 33. The mendicant through the influence of the celestial eyes, saw the serpent king lie down by the side of the Ratanagiri. He at that moment assumed the body of the king of birds² covering the sky, spreading his big wings.
- 34. Dividing the vast sea into two with the strong wind caused by his own wings, running quickly, making a terrible sound, he went to the king of serpents seated at the foot of Meru (the Mount Meru).
- 35. At that moment the king of serpents who threw away the garb of the serpent, being excited through fear, reducing the body, going quickly, worshipping his feet said thus to the lord of the sages in a sweet and humble voice.
- 36. The Buddhas are born for the welfare of all people, the worship of the relic is for the good of the people, I worshipping the valuable relic of the Conqueror, shall accumulate great fruits of merit—I held the relic.
- 37. This (tooth relic) was being taken to Ceylon, the abode of men who are able to realise the truth. Being told, "give the body relic of the excellent sage", king of the serpents gave the casket with the relic in it.
- 38. There throwing aside the body³ of the king of birds, many fierce-looking fish rising up from the sea, gave to the couple, the children of kings, the relic resembling the goddess of fortune in all world cycles.
 - 1. Known as Merupabbata.
 - 2. Gadura.
 - 3. Garb will be the better rendering.

- 39. Then the lord of the restrained who performed many deeds, went away, carrying on the head the tooth-relic of the Blessed One, while various kinds of great worship were performed on the road by the forest gods, they started from the spot.
- 40. Everywhere was the path bestrewn with pure sands, free from thorns, etc., the scented wind blowing gently, while they were on the way, because of the influence of the tooth-relic, the inhabitants of the city and country respected them properly.
- 41. Always followed by the gods voluntarily, with hands full of flowers and scented powder, passing through the path which was difficult to cross and impassable on account of the forest, they quickly went to the port of Tambalitti.¹
- 42. Then they saw the ship with the planks strongly fixed, the big mast well-fixed, the big oars guided by skilful captain which was of its own accord going to Lauka and which was occupied by merchants.
- 43. Then the foremost brahmins desiring to go to Ceylon, quickly going to the merchant,² said in a sweet and pleasing voice, when he who became pleased gave his consent,³ they got into their ship.
- 44. When they taking the relic, had gone to the sea, the horrible roarings of the sea became quiet, gentle; scented and pleasing northern wind blew and all the quarters became clear and beautiful.
- 45. On the blue and beautiful sky, like Gadura, the ship incessantly moving through the force of the strong

^{1.} Tamluk.

^{2.} Here it really means Captain of the ship.

^{3.} Sadhu (all right). Thus the Consent was given.

wind, the coasts, mountains, etc., being invisible, entered on the mid-sea bestrewn with flower-like forms.

- 46. Then the sea became fearfully stormy, and it was full of waves as high as the mountain summit, the sky was stifled with the horrible and ear-rending sounds and the sea resounded with sounds like cries of panic-stricken people, throughout the night.
- 47. When the rays of the new sun reached the summit of the mountain at the end of the night, the sea having its roarings quietened shone like a top decorated with blue gems.
- 48-50. Some serpents with spreading hoods horrible to look at, some with celestial bodies having scented flowers in their hands, some holding beautiful jewelled lamps, some carrying on their heads clusters of fruits and flowers, some carrying on their collar-bones blossomed lotuses, some raising golden jars, others holding banners moved by the wind, others (holding) in their hands caskets full of beautiful and golden powders, some dancing cleverly and wisely, some singing sweet and melodious songs, some playing many musical instruments, arose to worship the body relic of the excellent sage.
- 51. Beautiful locks of hair of that princess emitted rays like straight silver spokes, the tooth-relic of the excellent sage rising up to the sky, like moon beams coming from the blue cloud.
- 52. Seeing the incomparable influence of the relic, there was no end of the words "Sadhu", etc., which spread like the sky, resounded by the hissing sound of the delighted snakes at that moment.
- 53. The tooth-relic of the Blessed One entered into her locks of hair, coming down from the sky, those snakes stop-

ping the ship, fervently worshipped it for seven days and nights.

- 54. Seeing the ship motionless in the midst of the sea like a fixed abode in the sky, the couple being fearful, both recollected the son of the Buddha¹ who was endowed with miraculous powers.
- 55. Then the son of the sage knowing their thought, going, trampling the cloud in the sky, in the guise of a big Gadura, caused the serpents who became fearful to fly away quickly.
- 56. Thus when the son of the Buddha went away removing the fear caused by the serpents, the ship with the banners moved by wind breaking the high waves by the force of her motion, quickly reached the port of Lanka, like many clouds, by the miraculous power of the thera.

Here ends the Chapter Fourth.

CHAPTER FIFTH.

- 1. In the ninth year of King Kittisirimegha, son of Mahadisena, the couple coming down to the port, lived in a beautiful temple of god.
- 2. The excellent brahmin seeing them on the road at night, satisfied them with good food and drink, at the end of the night, he informed the couple of the path leading to Anuradhapura.
 - 3. They taking the excellent tooth-relic of the Conqueror, being honoured by the excellent brahmin, starting

^{1.} Here it refer to the Buddhist bhikkhu already mentioned in Stanzas 24 and 32 of this chapter.

from the port, walking a long distance, reached a village at the gate of Anuradhapura.

- 4. The couple after satisfying the pious and excellent man, reached the country. They heard that the King of Ceylon named Mahādisena, died long ago, being attacked with some disease.
- 5. They being oppressed with grief which arose like a mountain, lamented much being puzzled, all quarters and subquarters appeared dark to those whose mind was puzzled.
- 6. The couple became free from sorrow, like a great forest fire extinguished by rain by the side of a mountain, listening to the faith in three gems of King Kittisirimegha who was ruling.
- 7. Both of them going near, spoke about the news of the relic, having received hospitality, going near him, hearing that there was in a mahāvihāra named Meghagiri a bhikkhu who was intimately connected with the king.
- 8. The excellent sage hearing the news of the toothrelic, became pleased as if his body was besmeared with the juice of ambrosia and he then kept the relic which was free from impurities, in his own house decorated with silk canopies.
- 9. This (the excellent bhikkhu) making grand arrangements for the comforts of the couple according to their wish, sent a bhikkhu to the King of Lanka to inform him of the great news.
- 10. One day in spring, the king enjoying the happiness of the sport in the garden with ladies, saw the bhikkhu whose appearance was bright, coming there from a distance.

- 11. He who was restrained, approaching the king, being pleased, informed (him) of the news. Hearing him, bearing the weight of great joy, the king was like one possessed of the Cakkaratana.
- 12. The couple consisting of husband and wife who were brahmana and brahmani, taking the tooth-relic of the Conqueror, jointly would come to Lanka soon—the King of Lanka thought of such a true word of the prophesier.
- 13. Then the king who was faithful and who was pleased with a large retinue, went on foot to the Meghagiri-vihāra situated to the north-east of Anurādhapura.
- 14. Then he whose hairs of the body were on their end, seeing that the relic of the Blessed One would be difficult to obtain, besprinkling the big garland of pearls with tears coming out of joy, thought thus:—
- 15. "If I to-day worship (the relic) with my head which is difficult to be sacrificed and which holds the crown brightened with many gems, I shall not make a worthy worship of the relic of the Tathāgata, the only refuge of the three worlds."
- 16. "Giving in charity the whole world having many gems, wealth and enjoyment, I make a worship suitable for him—who should think thus in the world with the mind which is not puzzled?"
- 17. "My sovereignty over Lanka is small, the Buddha is great on account of various qualities, how shall I having small wealth, worship such a dasabala, the only lord of the three worlds?"
- 18. Thinking thus again and again he who was patient, became unconscious, being fanned by sorrowful servants with the wind of Yak-tail, he got back consciousness.

^{1.} It refers to the Buddha, it is an epithet of the Buddha.

- 19. Sowing small quantity of seeds on the great earth, the wise get in time many wished-for things such as leaves, barks, flowers, fruits, etc.
- 20. Giving small offering to the Lord of Righteousness who was incomparable in various qualities, I should obtain in time the good effect, e. g., great happiness of heaven and salvation (Nirvāṇa).
- 21. Thinking thus the king whose face was like the full moon on account of excessive joy, offered the whole of the island of Lanka to the excellent tooth-relic of the All-knowing.
- 22. The bhikkhus who were well-versed in the Tripitaka, Jātaka, Bhāṇaka, Takka and Āgama, who were intelligent and who had three gems as the only refuge, ass well as the people of the harem, being anxious, assembled there.
- 23. Then the Raja said thus in the midst of the great assembly: The Buddha had white teeth. If it be the teeth of the Conqueror, it must be like the morning star, it should be white, how was it pale?
- 24. At that time the tooth-relic of the Buddha wa whirling quickly for a moment with the rays scattered over the sky like a female swan spreading its two wings.
- 25. Spreading a white and valuable seat, keeping the relic of the Buddha on a good seat, the King (rājā) covered it with Jesmin flowers like the cloud after the rainy season.
 - 1. Three baskets, Sutta, Vinaya and Abhidham na.
 - 2. Jataka-birth stories of the Buddha.
- 3. Nikāyas (discourses), Dīgha, Majjhima, Anguttara, Sam-yutta and Khuddaka.
 - 4. Logic.
 - 5. Religious literature.

- 26. The relic of the Buddha quickly going upwards, resting on the top of the heap of flowers, shinning with rays as white as milk, (he) made the eyes of those who were seeing, motionless.
- 27. He, in order to test all the more, covered the relic which was on the seat with a hundred valuable clothes, keeping (it) on a piece of cloth which was like the foam of the sea of milk.
- 28. Piercing through a hundred clothes it rose up like the moon coming out of the white sea, and resting on them, it illuminated all directions with rays like Kunda flowers.
- 29. At that moment the earth with mountains made a horrible sound, uttering the word 'Sādhu' like the sea to see the wonder becoming quiet and the waves becoming calm.
- 30. Celestial flowers fell from the sky as if from a sala tree full of flowers trembling like a mad elephant; heavenly women showed to the people (their) wonderful skill in dancing, etc., in heaven.
- 31. Celestial musicians sang songs beautiful, loud and produced by delight, celestial musical instruments gave out sounds deep, lofty, sweet and great.
- 32. The earth and the sky were sewn by cloud with 100 streams of water like 100 silver topes, all the directions were illuminated with priceless cloud, as if lighted by a hundred lamps of lightning.
- 33. Blowing up to the end of the forest of the Malaya mountain, beautified by the pollens of the blossomed flowers, wind which can remove the drop of sweat, blew slowly with dewdrops.
- 34. The King who became greatly delighted and with his two eyes well-expanded, seeing the wonderful miracle,

and the great joy of the people which was not seen before, made a great worship with gems, etc.

- 35. He carrying the relic on his head, standing under a white umbrella which was well-spread, entered the city of Anuradhapura, abode of the goddess of Fortune in a beautifully decorated chariot drawn by a pair of white horses.
- 36. The King who had great influence, placed the relic of the sage on the throne having a silk carpet on it and a white umbrella spread over it, in his well decorated palace which was like the temple of gods.
- 37. The King who was desirous of celestial happiness and emancipation building a valuable room for the relic inside the palace and keeping the relic of the chief of the sages, for its safety, worshipped it in various ways, day and night.
- 38. The lord of the three portions of Ceylon who became pleased, helped the couple giving them many gems, garments, etc., and villages inhabited by rich people.
- 39. The people of the country, town and city, etc., who were assembled, became anxious, not seeing the relic of the Blessed One, complained to the King speaking in high terms of the character of the Buddha.
- 40. The King of Righteousness, for the good of the whole world, was born on earth and did good to all people; for the welfare of the multitude, the relic was spread, we desire to worship the relic.
- 41. The King causing the bhikkhus to assemble, who were the inhabitants of a hermitage near the city of Anurādhapura, informed (them) of the desire of the people assembled, for the worship of the relic of the Teacher.

- 42. There, in the great assembly of the bhikkhus, a thera who was unrivalled in intelligence and who was compassionate, thus informed the great King of the three portions of Ceylon, who was accustomed to do good to the world.
- 43. He who does good to his followers—such is the nature of a great man—bringing outside the relic in spring, show (it) to the people praying for merit,
- 44. Listening to the good sayings of the excellent thera who was restrained, the chief of men again asked the congregation of monks, 'where is that beautiful spot where this multitude would worship the relic?
- 45. All the bhikkhus of the different parties praised their own abodes with enthusiasm. The King did not approve of their words nor did he disapprove of any word.
- 46. In the midst of the assembly of bhikkhus, the king again said on account of his indifferent attitude, this relic of the sage itself would go in a moment to its proper place.
- 47. Then the King going to his own abode, quickly making the lotus-like faces of the people praying for the salutation of the relic blossomed, directed to decorate the city and the path leading to the hermitage.
- 48. At that time the road was cleansed, watered and beautified with a red cloth. The vaults were decorated with figures of tigers, etc., and adorned with gold.
- 49. The rays of the sun were shut out by shadow (canopy), flags moved by wind showed their dancing, the roads were equal in colour to that of the forest in spring, having well-grown plantain trees.

^{1.} Literally it means that the dust was quiet by the besprinkling of water.

- 50. New jars full of water in hundreds, declare that the desire for the bliss of heaven and emancipation is being fulfilled, evil days were turned into good days with incense produced by comphor, tagara¹ and aguru.
- 51. Many pandals were decorated with hanging garlands of pearls, the bees were humming being attracted by the sweet scent of valuable flowers which were kept there.
- 52. Some robed in garment fit for the festival, went, some with baskets in their hands full of flowers, other people carrying the load of scented powder and others, with big umbrellas decorated with banners.
- 53. The Lord of Lanka placing the relic of the Lord of the three worlds in an excellent chariot drawn by a pair of horses as white as moon, blazing with the lusture of gems, saluting said thus:
- 54. The Buddha who went to the Bodhi-terrace² for enlightenment, to the tree Gandamba to destroy the heretics, to the Deer-Park of Isipatana³ to preach Dhamma, is himself going to-day to the spot which is fit for worship.
- 55. Then the King who was well-mannered, let go the flowery chariot which had no charioteer; with a large retinue he himself went afterwards performing an incomparable and special worship.
- 56. With sounds of the clapping of hands of the multitude, the neighing of horses, the sound of drum, the deep voice of elephants, the city appeared like a stormy sea.
- 57. The women of the family, who became pleased, were on both sides of the road, they threw gold ornaments from

^{1.} Tagara means tagara flowers.

^{2.} At Bodh-Gaya.

^{3.} Sarnath at Benares.

windows, they showered flowers everywhere and they moved the clothes which were on their heads.¹

- 58. When the chariot came near the eastern gate like a ship on the sea, all people and monks who became pleased, worshipped (the relic) in various ways.
- 59. Then going round the city, the excellent chariot going out by the north gate, stood at the place where the Sage Mahinda gave a discourse on dhamma like a merchantship which has reached the landing $gh\bar{a}t$.
- 60. At that place the King of Lanka bringing out of the casket decorated with gems, the excellent tooth-relic of the Conqueror, like the moon emerging out of the evening clouds, showed to the people of the country, town and city.
- 61. When the people who became greatly pleased, were showering garments, etc., in all directions, resounded by the sound of sacred songs sung by the delighted persons.
- 62 and 63. When the lotus-like hands of the people opened like buds of lilies opening at the appearance of the Moon, when the stars appeared in the sky amidst the endless sounds of "Sādhu" uttered by Brahmās, gods and others, the tooth-relic as beautiful as the Moon, made, in a moment, the palace, vault, high mountain and tree, etc., (appear) like pure silver with rays as white as the Jesmin flower and new sandal wood.
- 64. Seeing the untbinkable and very great miracle, who had not the hairs of their body on their end? or who did not bring their own garments to their houses? or who did not express their satisfaction?

^{1.} Most probably it refers to a Sinhalese custom.

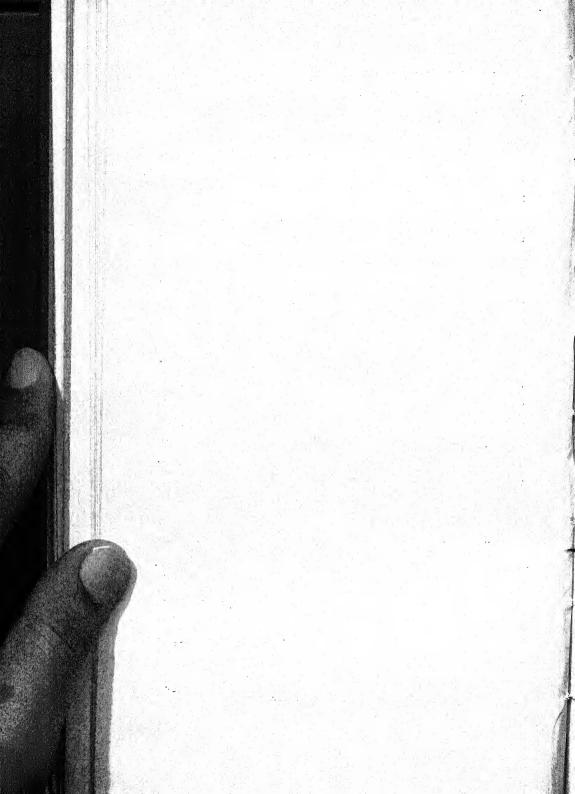
- 65. Who did not give up his wrong view? or who did not pray for the Buddha's greatness? or who became subject to stinginess? or who did not take refuge in three objects (gems)¹?
- 66. The King of Lanka worshipping the unique relic of the All-knowing, again extending the temple of the toothrelic, daily worshipped (it) in the city.
- 67. The King named Kittisirimegha who was truthful, made it a rule to worship the relic everywhere in this way² bringing (it) to the hermitage named Abhayuttara.
- 68. Other kings headed by Buddhadasa, who were endowed with the qualities such as faith, kindness, etc., observing the rule, worshipped in various ways the tooth-relic of the Conqueror.
- 69. Knowing well the good done to human beings by the Teacher who had a keen intellect, putting faith in his enlightenment which romoves all sins, listening to his excellent dhamma, searching for the association of the virtuous, one should desire to obtain Nirvāṇa³ which is tranquil and which is the cause of the removal of fear of three existences.

Here ends the Chapter Fifth.



The Tooth-relic chronicle is finished.

- 1. Buddha, Dhamma and Sangha.
- 2. In the Full-moon day of Asar, everywhere in Ceylon, this rule is observed uptill now.
- 3. See my work, "The Life and Work of Buddhaghosa," pp. 170-172. See also Dr. F. C. Schrader's paper "On the problem of Nirvāna," J. P. T. S., 1904-5., pp. 157-170. It is a very thoughtful paper. It means perfect beatitude.



THE STANZA GIVING THE HISTORY OF THE AUTHOR.

- 1. He who composed a good commentary on the excellent grammar written by Candagomi, wrote a commentary on the Pancika, which gives knowledge and also the commentary on the commentary of Vinaya called Samanta-pāsādikā.
- 2. He who composed the commentary on the excellent commentary of the Anguttara literature² which removes ignorance and error and for the good of those who are restrained and ardent, wrote the Vinayasangraha.
- 3 to 6. By the disciple of Săriputta whose senses were calmed, who was doing his duty, who was satisfied with little, who was meditative, who had the ornament of qualities such as little desire, who had much faith in the teaching of the Buddha, who was well-versed in all śāstras, who was well-versed in other śāstras, who was a great master of the Buddhasāsana and who was born in a good family, this history of the tooth-relic of the Conqueror, (was written), which produces the faith of the hearers in the Buddha, which serves as a lamp of the influence of the Buddha who sees everything. The disciple named Dhammakitti who was a royal preceptor, born in a good family endowed with the virtues of compassion, etc., who was well-versed in tarka, 4

^{1.} Ratanamanipañcika.

^{2.} Anguttara Nikaya (excellent discourse).

^{3.} śastras of Mahavīra, Kapila, Kanada, Carvaka, Jaiminī and others.

^{4.} Logie.

āgama,¹ etc., was wise, had fame spread like moon beams spread everywhere, was a master of the Buddhasāsana and was faithful and steadfast.

7. Let the Dhamma (law) of the Buddha exist forever, let the kings be established in it, let clouds rain in time, and let all the subjects obtain the happiness of mutual friendliness.²

THE END.



^{1.} Religious literature.

^{2.} This stanza conveys the prayer of the author.

ADDITIONAL NOTES.

Alavaka Yakkha—was a demon who lived on a banian tree and used to slay all persons who happened to pass by the tree. The Buddha went to him to convert him and some questions were put to the Buddha on condition that if he could not answer them, he would be killed but if he could, then Alavaka would become a disciple of the Buddha. The Buddha answered them properly and he became a convert to Buddhism. (Sutta-Nipāta, Alavaka-Sutta).

Ananda— Chief disciple of the Buddha. For a detailed account, see the Nikāyas.

Anāthapindika— A wealthy merchant and banker of Sāvatthī. His name was Sudatta. He was surnamed Anāthapindika. He was at first a heretic but on listening to the teachings of the Buddha, he became a convert. He offered the Jetavana Garden to the Buddha. (For further details see my work, "The Life and Work of Buddhaghosa", p. 119).

name of a river. The Buddha reached the bank of this river on the morning immediately following the night of his renunciation.

Anuradhapura— The ancient capital of Ceylon. The branch of the celebrated Bo-tree of Bud-

Anomã-

dhagaya was planted here by Mahinda and his sister. Here the left canine tooth of the Buddha was removed from Dantapura in the fourth century. (N. L. Dey, Geographical Dictionary, p. 5).

Angulimāla-

was the son of the brahmin, Bhaggava, who was chaplain to Pasenadi, King of Kosala. He studied under a famous teacher at Takkasīlā and respectfully waited on the latter and his wife. He was frequently with them at meals and so forth. This roused jealousy amongst his fellow students who succeeded in exciting suspicion in the mind of the teacher that there was intrigue between him and the teacher's wife. As punishment for his offence, the teacher demanded from him one thousand right hand fingers as his Angulimāla agreed and went on fee. cutting the fingers of passers-by in the Jālinī forest in Kosala. For the same purpose he then entered villages which became deserted. He could not be checked by any person. At last the Buddha who was then residing in the Jetavana vihara, went to the abode of the bandit and murderer, Angulimāla, and succeeded in bringing him round. Angulimāla became a convert and in a short time attained Arahatship. (Vide Psalms of the Brethren, pp. 318-325; Spence Hardy, Manual of Buddhism, pp. 249-253; Dr.,

B. C. Law, Some Ksatriya Tribes of Ancient India, p. 273).

Anguttara- } atthakatha

It is called the Manorathapūranī, the commentary on the Anguttara Nikāya, written by Buddhaghosa, (Vide 'The Life and Work of Buddhaghosa', p. 80).

Bārānasī-

Benares was one of the Buddhist headquarters in the Buddha's time.

Bimbisara-

was the fifth king in the line of Sisunaga. the founder of the Sisunaga dynasty. The probable date of his accession, according to V. Smith, was C. 530 B. C. is said to have built new Rajagaha, the outer town to the north of the ring of hills encircling the ancient fort; and with the annexation of Anga, the small kingdom to the east, corresponding with the modern district of Bhagalpur, and probably including Monghyr. The annexation of Anga was the first step taken by the kingdom of Magadha in its advance to greatness and position of supremacy which it attained in the following century; so that Bimbisara may be regarded as the real founder of the Magadhan imperial power. He strengthened his position by matrimonial alliances with the more pewerful neighbouring states, taking one consort from the royal family of Kośala. and another from the influential Licehavi clan at Vaiśālī. During his reign, Vardhamāna Mahāvīra, the founder of Jainism,

and Gotama Buddha, the founder of Buddhism, were preaching in Magadha. Thus the two great teachers were contemporaries of Bimbisāra but it is difficult to reconcile the traditional dates. (V. Smith. History of India, pp. 31, 32, 33, 48. The Nikāyas and the Jātakas, etc., may be consulted on this point.

Bhallika (Tapussa, } Rājāyatana tree)

—This was the tree at the foot of which the Buddha spent one of the seven weeks spent by him at Gaya after his enlightenment. While the Lord was sitting at the foot of the tree, two merchants, Tapussa and Bhallika were travelling from Utkala to Madhyadeśa with five hundred carts. These carts were stopped by a diety who extorted them to offer cakes of barley and honey to the Lord. The merchants followed the advice, approached the Buddha and said, "O, Lord! out of mercy to us accept this food! The Tathagata had no vessel to receive those offerings but the dieties who were the guardian angels of four quarters, came from heaven and each presented him with a bowl of sapphire. He refused. Then they gave him four bowls of bean-coloured stones which he accepted putting the four bowls one in the other with the com-"Let them became one." then took the food and ate it. When the Lord had finished his meal, the merchants Tapussa and Bhallika fell down on the ground and made profession of faith with the words, "We take refuge in the Buddha and in the Law, take us, O Lord! from henceforward life-long as lay devotees." The two merchants thus became the first lay devotees of the Buddha. For a detailed account See Kern, Indian Buddhism, p. 22).

Candagomi or Candragomin

-was a grammarian. He was the author of the well-known Sanskrit Grammar, Candravyākaraņa.

Cittayana-

was a king subordinate to King Pandu of Pataliputta. He was sent to Kalinga as a Commander-in-Chief to bring the tooth-relic from Guhasīva.

Channaka-

the charioteer of the Buddha.

Dantapura-

Rājmahendrî on the Godāvari, according to Cunningham and McCrindle, but some would identify it with Jaypur in Orissa. Hunter says that Puri was the place where Buddha's tooth-relic was kept and afterwards removed to Ceylon. The left canine tooth of the Buddha is said to have been brought and enshrined by Brahmadatta, King of Kalinga, shortly after his death. (N. L. Dey, Geographical Dictionary, p. 16).

Dipankura-

name of one of the twenty-eight Buddhas. He prophesied that the hermit Sumedha would become a Buddha when he would be born as prince Siddhārtha at Kapilavastu.

Dona-

was a brahmin who was converted to Buddhism during the life-time of the Buddha. He settled the quarrel of the seven rival claimants of the Buddha's relics. (Cf. The Mahāparinibbāṇa Suttanta of the Dîgha Nikāya, Vol. II).

Dhammakitti-

wrote the supplementary chapter of the Mahavamsa in the 13th century A. C.

Dhammapāla-

dwelt at Padaratittha in the kingdom of Damila near Ceylon. Damila is Drāvida in Sanskrit, the capital of which is Kanchipura now called Conjevaram. the fifth or sixth century A. D. either before or just after Buddhaghosa had flourished and written his great commentaries on the prose works of the Vinaya and Sutta Pitakas, he wrote down in Pali the underwritten expository material constituting the then extant three Atthakathas on the Psalms and incorporated it in his commentary on the three other books of the canon, naming the whole, 'Paramatthadīpanī' or 'Elucidation of the Ultimate meaning'. His commentaries throw considerable light on the social, religious, moral and philosophical ideas of his time. (The Life and work of Buddhaghosa, pp. 101-102).

Guhasīva-

King of Kalinga who was the custodian of the tooth-relic. Khīradhāra's nephews

attacked Guhasīva for the relic but before the attack, he sent the relic to Ceylon through his daughter and son-in-law lest it should be taken away by the enemies.

Ghatikāra— was Ghatikāra Brahmā having lotus in the navel.

Himācala— Himalaya mountain.

Isipatana— Särnath near Benares.

Jambudīpa— Continent of India.

Janaddana— name of Krisna.

Jetavana— Joginibhariya mound, one mile to the south of Śrāvastī. Buddha resided and preached here for 25 years. This garden was bought from prince Jeta by Anāthapindika who built a vihāra which was presented to the Buddha.

Kalinga— A country lying on the south of Orissa and north of Drāvida on the border of the sea. According to Cunningham, it was between the Godavarī river on the south-west and the Gaolya branch of the Indravatī river on the north-west. Its chief towns were Manipura and Rājmahendri. (N. L. Dey, Geographical Dic-

Kanthaka— the name of the horse of the Buddha.

tionary, p. 32).

Kapilavhaya city—Kapilavastu. (See my 'Some Ksatriya Tribes of Ancient India, Chapter on the Śakyas).

King Mahāsena— King of Avanti, flourished in the third century A. D.

Kittisirimegha-

a famous king of Ceylon.

Kuśinārā-

or Kusinagara where the Buddha died in 477 B. C. at the age of eighty. It has been identified by Cunningham with the present village of Kāsia, thirty-five miles to the east of Gorakhpur. (N. L. Dey, Geographical Dictionary, p. 46; for a fuller account, Vide my work, "Some Ksatriya Tribes of Ancient India," Chap. on the Mallas).

Khîradhara-

was a neighbouring king who came to fight with Pandu but he was defeated and killed.

Lankā-

Ceylon. Here Mahinda and his sister Sanghamitta were sent by their father, Asoka, to introduce Buddhism in the reign of King Devānampiyatissa.

Tilavati-

Chief Queen of King Parakkamavahu of Ceylon. She was an intelligent lady and she belonged to the family of King Pandu of Ceylon. She was placed on the throne by Parakkamo, the commander-in-chief.

Madhurinda-

Prince Madhurinda was made the lord of Cevlon. He belonged to the family of King Pandu and was greatly charitable and well versed in the Buddha lore.

Mahābodhi tree— The great Bo-tree. This name is given to Ficus Religiosa at Buddha Gayā under which Gotama attained Buddhaship. The right branch of this tree was taken to Ceylon by Sanghamittā, sister of Mahinda and planted at Anuradhapura.

Mahākassapa—

a famous disciple of the Buddha. After the passing away of the Buddha, he was the leader of the Bhikkhusangha and presided over the First Council at Rājagaha.

Mahinda-

was a son of Asoka who was sent by his father to Ceylon to preach Buddhism while he was a bhikkhu. It is too well-known to relate that he received ordination from Moggalliputto Tissa.

Mahāthūpa-

The great Dagoba. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Dutthagāmaṇi about 160 years B. C.

Mallas-

were a Ksatriya tribe who had their head quarters at Pāvā and Kusînārā respectively. They were a fighting race. (For a detailed account, See my book, "Some Ksatriya Tribes of Ancient India," Chap. on the Mallas).

Mount Meru-

is the Sumeru parvata. It is called the Rudra-Himālaya where the river Ganges has its source. It is also called Pañca-parvata from its five peaks: Rudra-Himālayā Vishņupurî, Brahmapurî, Udgārikaṇṭha and Svarga-rohiṇî. (N. L. Dey, Geographical Dictionary, p. 89).

Nārāyaņa-

name of God.

Niganthas-

reculses of the red class (lohitabhijātî). They are also known as those who wore one garment (ekasātakā). (Vide, my work, 'Historical Gleanings', Ch. VI).

Pandu-

was a powerful king of Pataliputta. He was at first a heretic. By his order king Guhasîva of Kalinga was compelled to take the tooth-relic to Pataliputta. Seeing various wonderful miracles performed by the relic, he was very pleased and embraced Buddhism.

Parakkamo-

Commmander-in-Chief of Ceylon. He was compassionate. He belonged to the family of Kālakanāga.

Patapa-

A king of Mithila belonging to the race of king Mahasammata. (Mahavamsa, Geiger, p. 10).

Pataliputra-

Pataliputra or modern Patna. It is situated near the confluence of the rivers, Ganges and Erannoboas [Son]. According to Megasthenes, it was eighty stadia in length and fifteen in breadth, and it was surrounded by a ditch thirty cubits deep, and the walls were adorned with 570 towers and 64 gates. [N. L. Dey, Geographical Dictionary, pp. 68-69].

Rajāyataņa tree— Vide ante.

Samantapāsādikā—A commentary on the five books of the Vinaya Pitaka written by Buddhaghosa.

[For a detailed account, see "The Life and Work of Buddhaghosa," p. 77].

Sāriputta—

Thera Săriputta was one of the first disciples of the Buddha. He was next to the Buddha in knowledge.

Siddhatthakumāra—Prince Siddlartha, i. e. the Buddha Gautama.

Sîhala— Ceylon. [See Lanka].

Sivirājā— a mighty king of the kingdom of Sivi.

For a detailed account, vide Sivi Jātaka,

[Jātaka, (Cowell), Vol. IV, No. 499].

Sucîrata— A king of Mithila, belonging to the race

of king Mahasammata, [Mahavamsa,

Geiger, p. 10].

Suddhodana— was the son of King Sîhahanu, a des-

cendant of King Okkāka, i. e. Iksvāku of Kapilavastu. Māyā and Pajāpatî were his queens. By the former he had a re-

markable son named Gautama, the foun-

der of Buddhism.

Tapussa— See Rajāyataņa tree,

Tusita— One of the Heavens.

Ujjenî— The capital of Avanti which was the king-

dom of Rājā Vikramāditya, (515 to 550 A.D.). It is situated on the river Siprā. The celebrated temple of Mahākāla [Mahādeo], mentioned by Kālidāsa in his Meghadūta is situated in this town. [N. L. Dey, Geographical Dictionary, p. 96]. It was famous as the seat of the viceregal government of Aśoka in the third century B. C. [Smith, Early History of India, p. 155]. It was in the Buddha's time one of the Buddhist head-quarters

where sprang up a community of bhikkhus. [The Life and Work of Buddha-

ghosa, p. 49].

Vessantara-

Buddha, in his last birth but one, was named Vessantara who was the king of Jetuttara in the kingdom of Sivi. Bodhisatta fulfilled his dana paramita [perfection in charity] in this birth by offering to the brahmins his wife, son and He was banished from his daughter. kingdom because his subjects did not like him on account of his great charitable disposition. He spent his period of banishment in the Vankagiri now known as the Pareshnath Hill. An interesting account of his life and work is recorded in the Vessantara Jataka, [Jataka, vol. VI., pp. 479 foll].

Vissakammā-

name of the celestial architect, a deva of the Tāvatimsa heaven who is an architect and artist to the devas and especially to Indra. It was he who constructed the Sudhammasabhā of Indra. He is the Viśvakarmā of the Hindus.

Yakkha Punnaka—In the Vidhurapandita Jataka, the Macchas witnessed the dice-play of the king of the Vurus with the Yakkha Punnaka.

[Jataka, Cowell, vol. VI, pp. 126-155].

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ण्या **अार्या**विद्यासुधाकरः

वैद्यविद्याकुमुदिनीविकासनविशारदः। विराजते द्यविरतमायेविद्यासुधाकरः॥१॥ वेदादिशास्त्रपाथोधिमन्थनेनोद्धृतः सताम्। विकासयतु चेतांसि त्वार्यावद्यासुधाकरः॥२॥ विद्याविलासिनीलीलाविरद्यान्धीकृतात्मनाम्। स्वान्तस्वान्तं हरत्येष श्रायेविद्यासुधाकरः॥३॥

हैही श्रार्थविद्याविजासिनीविजासिविलोकनलाजसाः! सहृदया!! महोदयाः !!! चणमितोऽपि दीयतां सदयमिदं युष्मदीयं नयनद्वयम्।

विलोक्यतां मुद्रणालयाकाशिवमुद्रितो बहुप्रकाशो वेदादिवेद्य-विद्याकुमुदिनीविकासनविशारदे। ऽयमार्थविद्यासुधाकरः । (History

of Sanskrit Literature)

ग्रन्थोऽयं समस्तार्यवर्यविद्याविवेकविनयनयशिरुपविज्ञानशौर्यौ-दार्यचातुर्यादिकथाप्रकाशको दाक्षिणात्येन द्विजनममूर्थन्यन चिमणा-जीतनूजेन पण्डितप्रवरेण यज्ञेश्वरेण विरचितः।

प्रन्थोऽयं प्रन्थकारेण पञ्चभिः प्रकाशैः समापितः।

श्रव च प्रथमे प्रकारे—श्रार्यजनानां मुळोत्पत्तिस्थानम् , तद्विषयका विप्रतिपत्तयः, त्रिविष्टपस्य विवेचनम् , ब्राह्मणादि जातिचतुष्टयविवे-कस्य प्राचीनता, श्रार्यप्रजायाः प्रसवकातः, आर्याणां राजनीतिः, वैदिककाले वर्णालिपिप्रकाशः, तत्प्रचारेः, वर्णालिपिप्रकाशिवषयकं श्रमण्यदेशीयभट्टमोत्तम्लरमतं, तन्मतिनरसनं, धर्मलत्तणं, वेदस्वक्रपं, श्रमुखेदस्य परिचयः, इत्यवमाद्योऽवश्यं श्रात्व्या विषयाः सुनिक्रिपताः।

द्वितीये च प्रकाशे—श्राग्निहोत्रं, आग्रयणं, चातुर्मास्यं, सोम यागः, अश्वमधयागः, इत्येवमादीनि श्रीतकर्माणि सर्विस्तरं निरूपितानि ।

तृतीये च प्रकाशे—गर्भाधानादीनि महायज्ञानतानि पञ्चविद्यतिस्मान्यं तंकमीणि, नैमित्तिक—वार्षिक—मासिक—दौनेक—स्वरूपाधात्वारः संस्काराः, ब्रह्मचर्याद्याश्रमचतुष्ट्यविचारः, इत्येषमाद्योऽवष्ट्यं क्रात्वव्या विषया निरूपिताः।

चतुथं प्रकाशे च—समयाचार—कुळ—मिश्रकस्वरूपं तान्त्रिकमः तम्, चतुःषष्टितन्त्रात्मकः कोलमार्गः, चार्वाक—माध्यमिकयोगान् चार-सोन्त्रान्तिक-वैभाषिकार्द्वताभिधमतानि, षद्दर्शनोक्षमतानि, रामानुजार्चायमतम्, मध्वाचार्यमतं, वल्लमाचार्यमतं, पाशु-पतमतं, शैवमतं, प्रत्यभिक्षामतं, रसेश्वरमतं, इस्पेवमादयो विषयाः सुनिक्षिताः।

प्यमे प्रकाश व—वेद्बाह्यधर्मप्रचारकारणम्, पुराणप्रतिपाद्यवि-

विधधमेविरोधपरिहारः, षड्दर्शनमताविरोधपरिहारः इत्येवमादयो विषयाः सुनिरूपिताः ।

प्रन्थोऽयं सर्वाङ्गमने।हरतया विमुद्धितं विक्रयणाय सङ्गीभूत-मास्त। अतस्त्वर्यतामतद् प्रहणाय। मूल्यं ८)

कौटिन्य अर्थशास्त्र।

विदितमस्तु विदुषाम्—यत् अर्थशास्त्रस्य श्रतिप्राचीनो ग्रंथः कौटिल्यप्रणीतः 'वुर्जवर्ग' यूनीवर्सिटीसंस्कृताच्यापकेन डा. जे. जौखी एम. ए. पी. एच. डी. एल. एल. डी. महाशयेन संपादिताः सकलसोलभ्याय साधु मुद्राप्य प्राकाश्यं नीतः । हप्तान् नन्दराजान् सम्लमुन्मूल्य चन्द्रगुप्तस्य राजसिंहासने प्रतिष्ठापयितारं संसार-प्रसिद्धं राजनीत्याचार्यधोरेयं महामनसं चाणक्यास्ययाऽऽख्यातं कौटिल्यं को न येद ।

इतः २३०० वर्षाणि पूर्वमस्य प्रन्थस्य निर्माणकालः । इत्यतिप्राचीनोऽयं प्रन्थस्तात्कालिकीं भारतवर्षस्थिति सम्यक् परिचाययितुमेक एवाऽऽस्ते । सभ्यसंसारे भारतस्य स्थानमेनैकेनैव प्रंथेन
अत्युचतां नीतम् । भारतीयप्राचीनेतिहासे कठिनप्रहेलिकायमाणा
बहवां विषया अनेनैव एकेन प्रंथेन विशक्तिताः । संस्कृतसाहित्य
इदमेवैकं प्रन्थरतं यत् भारतीयामार्थिकीं राजनितिकीं सामाजिकीं
च सभ्यतां विस्तरेण बोधयति। अथ अद्यतनानां स्वप्ने ऽप्यगोचरस्तास्ता वैज्ञानिकवैचित्रीरत्रोपलभ्यन्ते याभिराश्चर्याकान्ते। भवत्यद्यतनो
विधिम्मन्यो वैज्ञानिकसंसारः । यूरोपमहायुद्धसमय ये ये नवा
आविष्कारा विज्ञानसंविद्गर्भादु द्वृतास्तेषु भूयांसः परसेनासंमोहकविषगर्भधूमनिर्माणप्रयोगविधिप्रभृतयः प्राचीनैर्मारतीयः करामलकीकृता आसिक्षिति अत एवं प्रंथप्रकाणडाज्ज्ञायते । किञ्च वर्तमानवैज्ञानिकम्मन्यपाश्चात्यवर्गेण लेशतोऽप्यविदिताः अग्निस्तम्मनाअदृश्याञ्जनजुधावारणप्रभृतयोऽद्भुता विषया अप्यनेकेऽत्रोपलभ्यन्ते । सर्वथा प्रन्थोऽयं विदुषां परिशीलनीयः संप्राह्यश्च ।

तसात् त्वर्यतामेतद्ग्रहणाय। श्रन्यथा हस्ताहस्तिकया जनतया कीयमाण्यास्य ग्रंथमणेरासिन् संस्करणे समाप्ते द्वितीयसंस्करण-प्रतीका भवतां हृदयानि खेदियस्यति।

अत पतिहिश्वापनदर्शनसमकालमेव वी. पी. द्वारा पतव्यन्थ-प्रेषण्कते उस्रत्सविधे पत्रं प्रहीयताम् । मूल्यम्—उत्तमकर्गल मुद्रितस्य ४)। मध्यमकर्गलमुद्रितस्य ।

द्वितीयभागाः उक्त डा. जौलीमहाशयकता इंग्लिशटिप्पणी नय-चन्द्रिकाख्या एतद्वंथटीका च सदब्धाऽऽस्ते॥ मु० ४ । मध्यम कर्गल ४ ।

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ERRATA.

Page	Read	Instead of
xiv	of	of of
xv.	succeeded him to the throne	succeeded him the
3	āsabhakkhayañānam	āsavakkhyañānam
13	mixed	fixed
13	Nikāya	Niakya
42	refers	refer
45	as	ass
49	camphor	comphor
66	kurus	Vurus